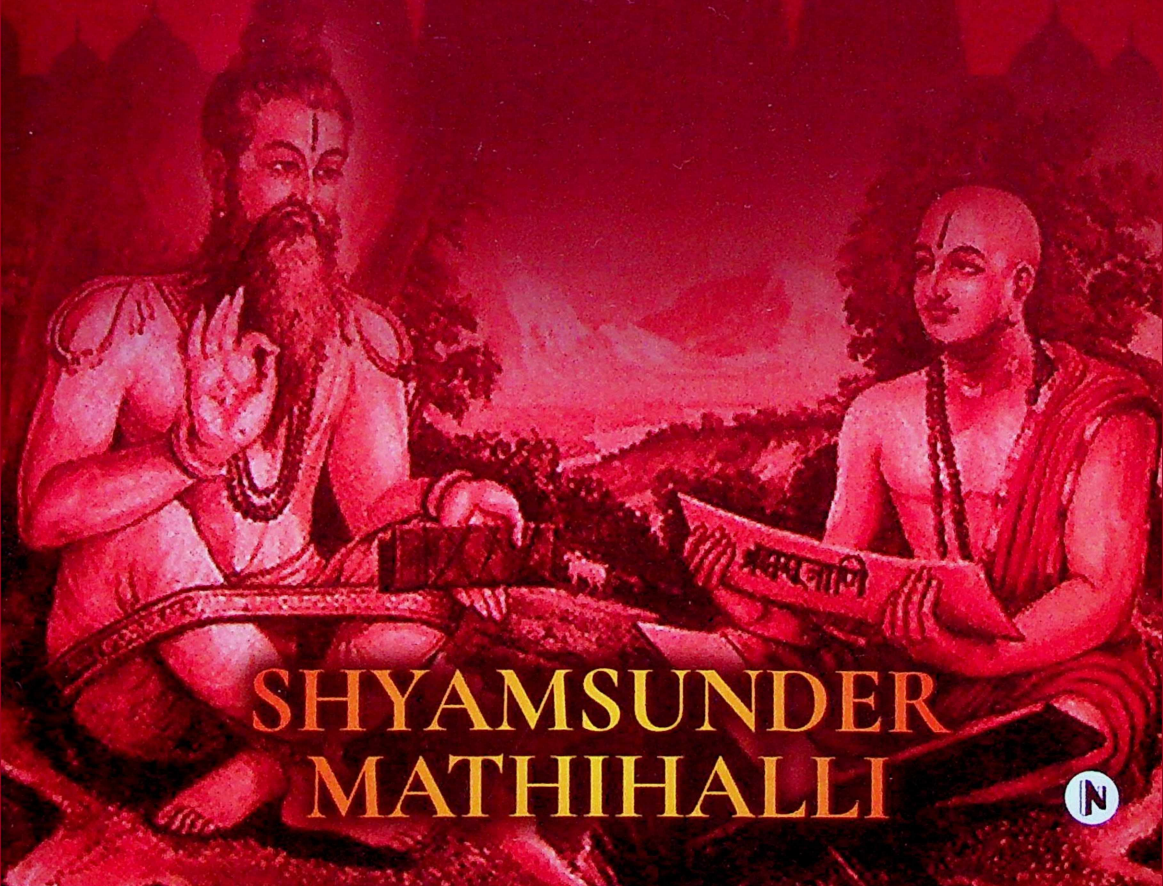


Brahma Sutras

with

Madhvacharya's Commentary

in Sanskrit and English Translation



SHYAMSUNDER
MATHIHALLI



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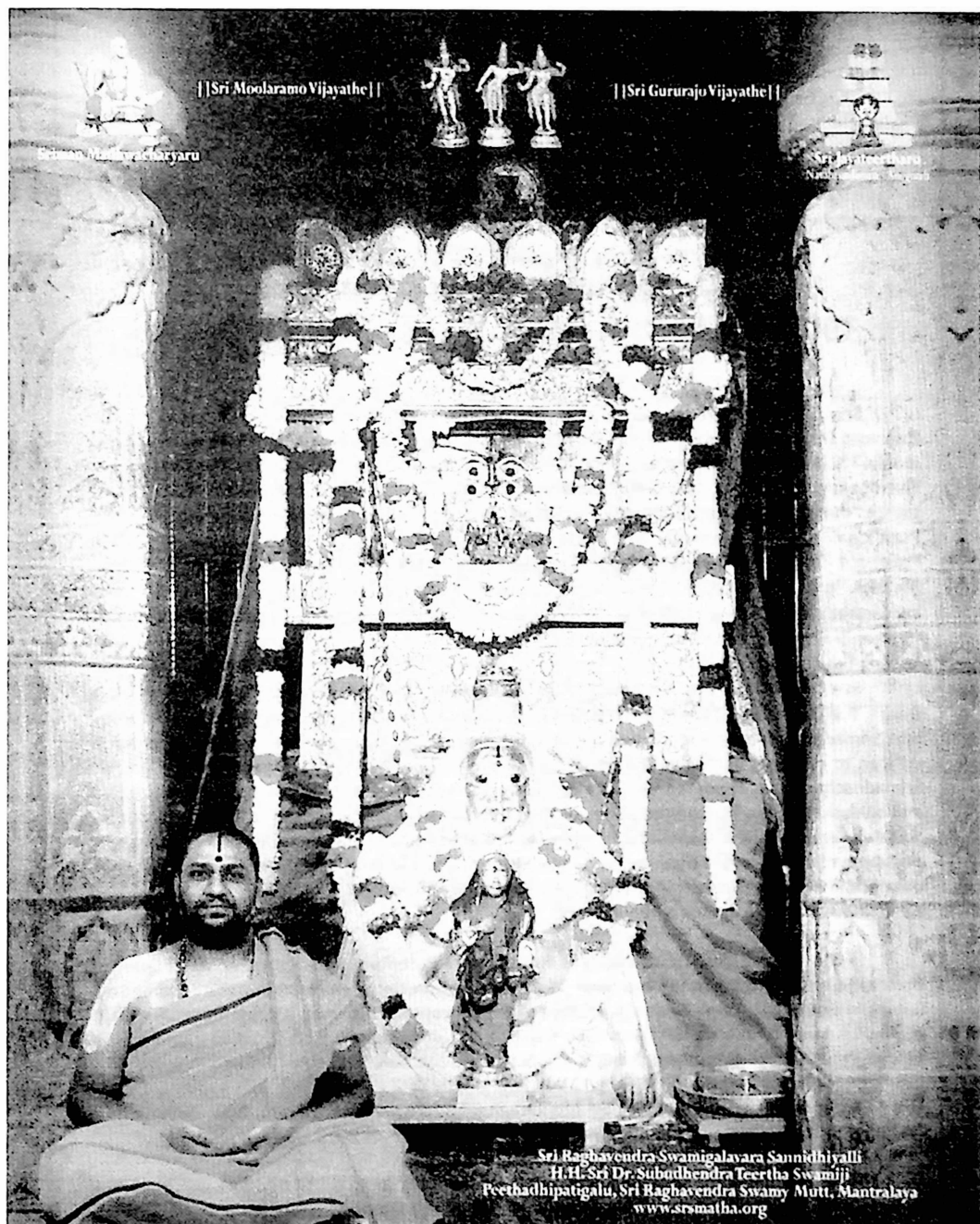
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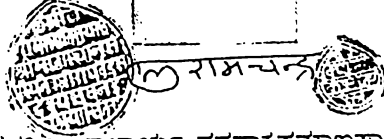
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|| ಶ್ರೀಮನ್ಮೂಲರಾಮೋ ವಿಜಯತೇ ||

|| ಶ್ರೀಗುರುರಾಜೋ ವಿಜಯತೇ ||



ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರಂಗತ
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ಶ್ರೀಮತ್ಸುಮೀಂದ್ರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರ ವರಕುಮಾರಕರಾದ

1008 ಶ್ರೀ ಶ್ರೀಮತ್ಸುಬುಧೇಂದ್ರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರು

Sriman Madhvacharya, who is the incarnation of Vayu, the supreme of all jeevas, is the foremost Guru in the legacy of our Sri Matha. His compendium of writings is known as Sarva moola. He has penned exemplary commentaries on Prasthana Traya texts, viz., the Upanishads, The Bhagavad Gita and the Brahma Sutra which are accepted as authoritative and primary sources that teach the means to strive for salvation. Among the commentaries written are 'Sutra Prasthana' - formulative texts, 'Sruti Prasthana' - the starting point or axiom of revelation, 'Gita Prasthana' - also known as Sadhana Prasthana - practical text, 'Purana Prasthana' - text on Puranas, 'Itihasa Prasthana' - text on history. Besides these, Srimadacharya has written small books that are collectively called as "ಸಂಕೀರ್ಣಗ್ರಂಥಾಃ" on complex and intricate subjects in Vedanta, thus rendering great service to humanity.

Sumadhavavijaya - the life history of Sri Madhvacharya, says on the works of Srimadacharya thus: " बालसंघमपि बौध्दयक्षुशं दुर्निरूपवचनञ्च परिहर्तुः". The import of this comment would mean that Srimadacharya's writing is so unique that it is understood by even little children easily but is difficult to decipher or derive the complete meaning by pandits who are vain by their nature. Srimadhacharya has rendered yeoman service to seekers of spiritualism by authoring excellent and analytical works. His commentaries on the Brahma Sutras is considered to be an exceptional and excellent work. It is said that even if one writes a letter of a single word of his commentaries on Brahma Sutra, it would accumulate punya (virtue or good karma) equivalent to the good virtue obtained through constructing a temple of Vishnu on the banks of the holy river Ganga and arranging nitya pooja in such a holy precinct.

In this context, Sri Shyamsunder of Hyderabad has compiled the entire commentaries of Brahma Sutras in English in the footsteps of the much appreciated translation work done by Sri S Subba Rau of Salem, Tamil Nadu, for printing and publication. This work is commendable and an attempt is made to decode the Sutras in a way one can understand. Sri Shyamsunder deserves to be congratulated for this attempt and it is our wish to see that he would succeed in more such future endeavors.

We pray our upasyamoorthy Sri Moolaraghupathi Vedavyasya Devaru & Sri Raghavendra Swamiji to shower their choicest blessings on you your family members.

Thus, This anugraha sandesha written at Mantralayam camp on 24.01.2023 corresponding to Sri Shubhkruth Nama Samvatsara Magha shudha Trutiya Tuesday.

ಇತಿ ನಾರಾಯಣಸ್ಮರಣಗಳು.



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श्रीः

FOREWORD

K R Ravindranath

B.Sc., M.A., LL.B (Spl), CAIIB, Inter CWA, CTFL
Retd. Asst. General Manager Syndicate Bank

The desire of every living being is that he should have only pleasure and not even a pinch of sorrow. Such a thing is possible only in Moksha. The Upanishat says “*tam evam vidwaan amrita iha bhavati, na anyah panthaa ayanaaya vidyate*” – One can achieve moksha only by knowing God exactly the way he is and there is no other way for it”. Vedas are the only source for knowing God while other scripts like puraana and Smritis form their supplements. It is quite tough to understand Vedas that are per se illogical or contradictory etc at many places. While they say that God is guna paripoorna – full of positive attributes in some places, at other places they speak of him to be nirguna – the one that has no attributes. In some texts they say “clay spoke” and “fire saw” etc. Thus, in order to provide a proper understanding of Vedas, Lord Naarayana has in his Vedavyasa form written Brahma Sootras – the rule book for interpretation of Vedas. Since these are in coded format, almost all the vedic philosophers have written their commentary on these Sootras to decipher their meaning. Sri Madhwacharya has written not one but four commentaries viz. Bhaashya, Anuvyaakhaana, Anubhaashya and Nyayaavivarana. The first one explains each and every sootra. This again is in majestic style and is intended to

address learned people. Hence we need to depend on Teeka and Tippanis (sub commentaries) to know the correct and complete meaning and intent. However all of them are in Sanskrit language and those who are not conversant with it are denied an opportunity to understand Brahma Sootras and Vedas through them.

Sri Shyam Sunder has intended to bring the subject, Brahma Sootra Bhaashya of Sri Madhwacharya to the common man knowing English – A job filled with a lot of challenges. The subject runs in the style of nyaaya shastra, uses technical terminology for which English equivalents are either not available or not popular. Even the simple words like dukkha and dosha do not have English equivalents that could communicate the exact intent of these words. He has done a commendable job in translating Sri Acharya's work into English. Though the English language adopted by him is a bit tough, it would rather go as an essential aspect to maintain the grandeur of the subject.

I pray God to bestow good health and a continuing zeal in Sri Shyam Sunder to enable him undertake similar tasks for the benefit of the pious seekers.

Bengaluru

Ravindranath

10th September, 2022

PREFACE

Reverence be to the Glorious Lord Vishnu who is perfect in all excellences, wisdom, bliss etc. who is my preceptor, who is always and in every way most beloved of me.

Reverence to the god Vayu, the Lord of breaths whose three blessed forms are distinctly spoken of in the words of the Vedas, whose essence is pure strength and wisdom, is the support and activity of the world, is highly worshipful, and is ordained to manifest itself only thus i.e., without any diminution of power etc. in his avataras - of such Vayu the first manifestation is that which bore the words of Rama to Sita; the second, that which proved the ruin of the Kuru forces; and the third is Madhva by whom indeed the Bhashyas to the Holy Brahma Sutras is produced showing the Supremacy of Hari.

This volume consisting of commentaries on Brahma Sutras has the Sanskrit version written by Sriman Madhvacharya. The translated English version is based on the one written in 1904 by Mr S Subba Rau, M.A., from Salem, Tamil Nadu ("Vedanta Sutras with the Commentary by Sri Madhvacharya - A Complete Translation" - Printed by Thompson and Co. at Minerva Press, Madras).

Since I feel that the future generations of this country believing in Madhva Dvaita philosophy would be more attuned to English language, I am of the opinion that a Sanskrit to English version of the Brahma Sutras is the

need of the hour. Here, I have grouped each commentary with the relevant Sanskrit Version and have inserted Adhikaranas at the relevant places and edited English prose to make it readable according to the present times, without altering the essence contained in the original Sanskrit and the translated English texts.

My late father's elder brother, Mathihalli Venkoba Rao had written the Kannada text of Chapter 1 of the Brahma Sutras in the 1980s. My niece, Vandana Kulkarni had requested me to help her with the English version and I complied with her request and this version was released at Hospet in July 2021 by H H Sri Srimat Subudhendra Teertha Swamigalu of Sri Raghavendra Swamy Mutt. Though I did not attend the release function in view of the pandemic, when I heard that H H Swamigalu was curious to know about the other 3 chapters of the Brahma Sutras, I felt that this was a godsend opportunity and completed the compilation and editing tasks in 2022.

I hereby express my sincere thanks to:

Vandana Kulkarni and her most understanding husband, Ramchandra V Kulkarni for their encouragement and help.

Mr K R Ravindranath for his patience in guiding me and making me understand the finer nuances while editing my work. His works on Dvaita philosophy have deeper meaning and I am very thankful in having learnt from such a devout and knowledgeable person.

Sri Vadirajachar of Sanskrit Vidyapeetha at Mantralayam in helping me to reach the sacred goal.

Sri P Srinivasan of Reserve Bank of India in introducing me to the important people that matter in publication of this work.

Dr P G Agnihotri, my cousin, who motivated me to write this book.

and my wife, Nirmala Shyam, for the patience and understanding shown and in contributing in compiling and editing of this sacred work.

Finally, without the splendid work done by Mr S. Subba Rau, I would not have ventured on this daunting task.

Above all, I am thankful that I had the good fortune of receiving blessings from 1008 H H Sri Srimat Subudhendra Teertha Sri Padangalavaru of Sri Raghavendra Swamy Mutt, Mantralayam.

Om Sri Gurubhyo Namah

INTRODUCTION

The Brahma Sūtras is a Sanskrit text, attributed to the sage Badarayana or Vedavyasa. The text summarises the philosophical and spiritual ideas in the Upanishads in a systematic manner. It is one of the foundational texts of the Vedanta school of Hindu philosophy along with the principal Upanishads and the Bhagavad Gita.¹ It has been influential to various schools of Indian philosophies and is interpreted differently by the various schools of Hindu philosophy. It is also known as the Vedanta Sutra deriving this name from Vedanta which literally means the “verdict of the Vedas”, thus facilitating a critical understanding of the Vedas

Brahma Sutras were written by Vedavyasa (Krishna Dwaipayana) also known as Badarayana. Sage Gautama had cursed some wicked sages for a prank played on him by them, that the sages and brahmins would become bereft of the knowledge of Vedas and also that they would no longer be entitled to perform the vedic rituals. During the 28th Dvapara Yuga, in view of the Gautama rishi’s curse, Chaturmukha Brahma, Rudra, Indra and other Gods prayed Srimannarayana for enlightenment. Narayana himself took the form of Vedavyasa and composed the Brahma Sutras. In view of this, these Sutras are not timeless unlike the Vedas. The Sutras are also not eternal. But unlike the other non-eternal works, these Sutras are not deceptive, not irrelevant and are devoid of any disagreement.

Badarayana (Vedavyasa) was impartial, had conclusive knowledge and realisation of fundamental and absolute truth, was reasonable and practical

in application and had a valid sense of distinction between Gods and the gods who wished to be enlightened were the most eligible and able to understand and discern the absolute truth when explained.

The Vedantas have concluded that the Brahma Sutras explained the qualities associated with Hari. Study of great epics like Mahabharata, the eighteen Puranas, the Brahma Samhita and the Bhagavata, all composed by Vedavyasa, elevated an individual in knowledge, detachment and devotion to Vishnu or Lakshmi Narayana who is independent, full of bliss, omniscient, omnipresent and omnipotent. Since men are small minded and have lesser mortal lives and in order to simplify knowledge, Vedavyasa himself gave forth the Vedas which had been lost to the world; and divided them for the proper understanding.

It is not possible to indicate the precise time when the Sutras were written. *Srimad Bhagavata* and *Mahabharata* have mentioned that Vedavyasa was born at least 700 years before Lord Krishna's avatar which was almost at the end of *Dwapara Yuga* and that Krishna lived for almost 100 years. Based on such information from the *Granthas*, it is estimated that Vedavyasa was born around 6,000 years to date.

According to *Kurma Purana*, Vyasa was born in the 3rd, 7th, 16th, 25th and 28th *Maha Yugas*. Except in the 28th *Maha Yuga*, Vyasa was known as Vedavyasacharya rishi. In the 28th *Maha Yuga's Dwapara Yuga*, Vedavyasa was born to Parashara Maharshi and Satyavati, as an incarnate of Vishnu. During the *Kurukshetra* war, Krishna imparts *Bhagavad Gita* to Arjuna wherein there is a mention of *Brahma Sutras*. In view of this, all the experts agree that the Sutras were written well before the *Kurukshetra* war which itself was more than 6,000 years old.

The *Brahma Sutras* gained prominence and as a result all the great Acharyas like *Sankhya*, *Vaisheshika*, *Sankara* have written commentaries on it. *Sankara*, the exponent of *Monism*, was followed by a host of commentators on these Sutras - *Yadava Prakasha*, *Bhaskara*, *Vijnana Bhikshu*, *Ramanuja*, *Nilakantha*, *Sripati*, *Nimbarka*, *Madhva*, *Vallabha* and *Baladeva*. There are

some more, though not much of value. All the Acharyas maintain that their system is the one that Badarayana propounded his Sutras.

Not much of the commentaries on Brahma Sutras written by the Acharyas are commented upon, except those written by Sankara, Ramanuja and Madhva. These three great commentators more or less agree on certain points, especially where the authors attack the principles of the non-Vedantic schools. All of them agree that Brahman is the cause of this world and that knowledge of Brahman leads to final emancipation which is the goal to be attained; also that Brahman can be known only through the scriptures and not through mere reasoning. But they differ amongst themselves as to the nature of this Brahman, Brahman's causality with respect to this world, the relation of the individual soul to Brahman and the condition of the soul in state of release.

Madhvacharya (CE 1238–1317), also known as Pūrṇa Prajñā and Ānanda Tīrtha, was the chief proponent of the Dvaita (dualism) school of Vedānta. Madhva called his philosophy Tattvavada meaning “arguments from a realist viewpoint”. He was of the opinion that any Sutra should be concise and unambiguous, give the essence of the arguments on a topic but at the same time deal with all aspects of the question, be free from repetition and faultless.

Madhvāchārya's teachings are built on the premise that there is a fundamental difference between Atman (individual soul, self) and the Brahman (ultimate reality, God Vishnu). These are two different unchanging realities, with the individual soul dependent on Brahman, never identical. Liberation, asserted Madhva, is achievable only through the grace of God. The Dvaita school founded by Madhva influenced Vaishnavism and the Bhakti movement in mediaeval India. Madhva's historical influence in Hinduism has been salutary. The Anu-Vyakhyana, a supplement to Madhvacharya's commentary on Brahma Sutras, is his masterpiece. The premises and foundations of Dvaita Vedānta, also known as Dvaitavada and Tattvavada, are credited to Madhvacharya. His philosophy championed unqualified dualism (Madhva's Anu pramana (or epistemology) which accepts three pramanas, or facts or correct means of knowledge.

- ✦ Pratyaksha (प्रत्यक्ष), meaning perception. This is of two types in Dvaita - external and internal. External perception is described as that arising from the interaction of five senses and worldly objects, while internal perception is that of inner sense, the mind.
- ✦ Anumāna (अनुमान), meaning inference. It is reaching truth from one or more observations and previous truths by applying reason. Observing smoke and inferring fire is an example. This method of inference consists of three parts: pratijna (hypothesis), hetu (a reason), and drishtanta (examples).
- ✦ Shabda, meaning relying on word, testimony of past or present reliable experts and incorporates all the Vedas. Sabda-pramana is a concept which means reliable expert testimony. The schools of Hinduism which consider it epistemically valid suggest that a human being needs to know numerous facts, and with the limited time and energy available, he can learn only a fraction of those facts and truths directly.

The Acharya briefly describes his philosophy as:

Reality is divided into Independent and Dependent. Independent reality is the glorious Vishnu of all powers, who is but ONE. Dependent reality is the one where there are many viewpoints. This is divided into Positive reality (Bhava, that which exists) and Negative reality (Abhava which is non-existent). Negative reality is non-existence and is composed of Antecedent, Subsequent and Absolute realities. Positive reality is further divided into Knowledge (Chetana) and Non-knowledge (Achetana).

Knowledge (Chetana) consists of those assailed by misery and those who are eternally free from misery (here it means Lakshmi). Those assailed by misery are either the released ones to heaven or those in Samsara - the embodied existence. Among those in Samsara, some are eligible for release to heaven. The released ones and those eligible for release are Gods, Sages, Fathers, Emperors and Men. The others in Samsara are ineligible for heavenly bliss and these consist of those who are fit for Tamas and the rest

who are eternally in Samsara. Those fit for Tamas are those that have fallen into Tamas and those yet in Samsara.

Non-knowledge (Achetana) are of three types. Nitya (those which are eternally unchanged viz., Vedas), Nityanitya (eternal principles with modified or changing aspects) and Anitya, that which are destructible. Nityanitya types are Puranas etc., Time and Prakriti (matter). Anitya consists of those which are subject to minimum modification (Asamsrishta) and those which are wholly modified (Samsrishta) like Brahmanda - the gross Universe and all the things present in it. The Asamsrishta which are subject to modification are Mind, Heart, 10 organs, 5 objects of sense and 5 Bhutas (Gross elements), Prakriti (Matter) and Ego (Aham) - these are the 24 Sankhyas with Chetana and Anityanitya. With this classification, it would be interesting to compare the general course of the teaching of Sutras that helps us to understand.

Badarayana's Sutras are divided into four Adhyayas or Chapters, each Adhyaya being subdivided into four paadas or parts. The sutras in each paada fall into certain groups called Adhikaranas, and each Adhikarana has a separate question to discuss. Thus the work consists of 4 Adhyayas, 16 paadas, 223 Adhikaranas and 564 Sutras. The Adhyayas are respectively named:

1. 'The Samanvaya' that which construes the Vedas to produce the concept of Brahman; An inquiry into the Vedas is necessary to be made for the purpose of knowing Brahman (the Supreme Being); for final beatitude has to be obtained only through His grace. Who is Brahman? It is He who is the absolute creator etc., of the Universe. How can we know Him? There is but one means of knowing Him, viz., the Sastras, which are sacred scriptures consisting of four categories of text (sruti, smriti, purana and tantra); and there is but one Supreme Being (Vishnu) who can be the Cause of the Universe described by the Vedas; when they are logically construed and understood in their most comprehensive sense, such might be the conclusion. The Vedas being the only means of knowing Brahman,

it is perfectly reasonable and consistent to start with the position that He is not unspeakable, that is, the Vedas can directly convey Him. Starting with such a premise, it is necessary to see how He forms the one topic of all the Sastras and what they all have to tell us collectively and severally. While knowledge of perceivable objects can be obtained through contact of senses, the imperceivable Brahman can be known only through Vedas... This is the deep intent of the Sutra, which lays down that Brahman is that which is the object of the knowledge obtained by a conclusive understanding of all the Vedas. It is admitted that sentences and words convey some attribute or attributes. Therefore all classes of Vedic words or sounds are to be understood as conveying some excellent attributes of the Lord. The result of the research into the meaning and connotation of all cases of terms is that a concept of Brahman is produced, as possessing every kind of absolutely perfect excellence. The First Adhyaya is therefore mainly occupied with interpreting typical words and propounding general rules for the purpose.

2. 'The Avirodha' that which proves the futility of objections; Next it is indispensable to consider the objections which may interfere with our concept of Brahman and to show they are not real and they can imply no defect in Him. To this purpose the Second Adhyaya is devoted.
3. 'The Sadhana,' that which describes the means of seeing Brahman; When the mind of the inquirer is thus reassured as to the accuracy of the concept and the reality of the object implied in the mental act, there arises the natural desire for its realisation. The means to this end are discussed in the Third Adhyaya.
4. 'The Phala' is that which describes the result of seeing Him. The Fourth Adhyaya describes how the bondage of Karma is dissolved, how the gods occupying certain celestial ranks obtain Moksha, while others in the human body depart from it, what path they travel and what they reach, and what eternal blessings the released souls enjoy in the kingdom of heaven and how long they enjoy them.

To withdraw the heart completely from all worldly objects, the pains of recurring birth and death are treated in the first paada. To engender devotion to the Imperishable Lord, His greatness is pointed out in the second paada. The third paada discusses the rules of meditation which enables the contemplator to see the Lord directly. The fourth paada tells us of the power of the knowledge which results from directly seeing Him. This is a bare sketch of the subject matter of the four Adhyayas and this, it is hoped, will facilitate the grasping of the summary that follows and of the general sense of the text as well.

The first sutra from the first Adhyaya is meant to establish that inquiry into Brahman should be made - Brahman as revealed in the Vedas; otherwise, this work would appear powerless, and need not have been written. The first eleven sutras which form the first five Adhikaranas are only introductory and lay down the fundamental positions necessary for all the disquisitions to be held in the rest of the work. A right understanding of these positions is essential to taking a correct view of the consistent investigation in which the work is engaged. These sutras thus bear a general relation to all the parts of the system. The relative position of the remaining sutras in the several Adhyayas and Paadas is fixed by a certain logical sequence of the topics discussed. The Adhikaranas are related to each other in various ways. They may answer an objection or may extend the application of a rule already propounded; may be introductory; may state an exception or deal with an incidental question. An Adhikarana may consist of one or more sutras, and discusses some typical question or point. It has five parts (1) Subject of topic, (2) Doubt (3) Purvapaksha or the opposite view, (4) Uttarakpaksha or Siddhanta, the correct view that is established and (5) the result or the significance of the two views taken on the subject.

The following analysis of the first Adhikarana will give an idea of the logical treatment of the topics throughout the work.

Subject: “inquiry” or Jignasa (primarily meaning dhyana) and it implies sravana, mañana. Sravana (hearing Lord’s name) removes ignorance, mañana (meditation) resolves conflicts

and improper understandings thus providing a strong basis for dhyana.

Doubt: “Whether inquiry or Jignasa should or should not be made, since there are things of both descriptions.

Purvapaksha: It is contended that ‘inquiry’ or ‘Jignasa’ should not be made, (1) for want of the thing to be inquired into, (2) for want of any purpose, and (3) for want of one seeking the thing or the purpose.

Now, whatever is not Atman is unreal. If Atman is the one’s own self or another’s self, He is already known as given in one’s own unmistakable experience (introspection) or as inferred from the circumstance of self-directed activity etc. observed in different bodies. No Paramatman distinct from the individual self can be found or admitted, there being no means of providing such existence. Moreover the Vedantas (seem to) favour the view of the one Atman. Atman the self is quite evident to everyone from the distinct and definite notion of ‘I’ which everybody possesses; and no shadow of doubt is cast on this experience. Such a self-evident Atman cannot be the object of a serious inquiry. All the attributes of Atman being Anatman, i.e., unreal, the knowledge of self, though it exists, has not been productive of either the final release or of any other important result. Hence it is said that the inquiry is not worth making.

Even if a Brahman different from self be granted for argument’s sake, the inquiry into Him would be futile; for it cannot be said that the very knowledge of Brahman is the fruit of the inquiry, since Sruti (Vedas) lays it down that by means of Karma (holy acts), the individual acquires and develops knowledge. Moreover, knowledge by itself is not the thing ultimately sought after by man. Nor could it be said that by means of this knowledge alone, Brahman’s grace is obtained; for this can be secured by the performance of sacred duties such as sacrifices. This Grace of Brahman by itself is not the final beatitude sought after; nor does it lead to such a result; nor is the grace the only and necessary means thereof. For, the

performance of the Soma sacrifice and drinking of Soma juice also would confirm immortality on the man; and this is declared by Sruti. Besides, it cannot be seen how Brahman's grace is useful in obtaining Moksha which consists in casting off the unreal bondage.

Or let it be supposed that through the knowledge of Brahman and His grace, Moksha is to be obtained. But there is no one to seek it. For any one that desires Moksha cannot be admitted as eligible for it; otherwise, it will have to be admitted that those who are expressly prohibited from studying the Vedas, are eligible for the Vedic inquiry. Thus it is not possible to conceive the description of any that may seek Moksha.

Uttara or Siddhanta: The Anatman (Non-Ego),

(Reply): One's own self, or another's self may not be the fit object of inquiry.

But that which is spoken of in Sruti may well become the subject of inquiry. For the descriptive term 'Brahman' in the Sruti points by its etymology to "one that is perfect in all the excellent qualities", which interpretation is authorised by Smritis also. Thus the Vedic text and term suggest a Thing unlimited in respect of Space, Time and excellent qualities, quite distinct from all limited existence, souls etc. Some hold that Brahman is destitute of all qualities, some think that He possesses only a few; some others state that He is perfect in all the excellent qualities. Thus the varying views and the intent of the Vedic statements point to One into whom inquiry becomes necessary. His knowledge and grace and the ultimate release to be granted by Him are the fruits of this inquiry and they are fit to be pursued and gained by some at least.

The chief means of such knowledge are the study of the Vedas, reasoning out the Vedic conclusions and devout meditation and these constitute the inquiry here premised. Karma, the discharge of pious duties, enjoined upon a person is only an auxiliary to the means of knowledge. Though the attainment of knowledge is not the main goal of man, it may be so regarded, as it is the only way to win His Grace and thereby Moksha.

Again the mundane bondage of the soul is proved real by the unmistakable evidence of Perception etc. and its dissolution does require, and depend upon, the Grace of God. The immortality resulting from the performance of Soma-Yaga etc. is but a qualified one, its duration being defined in the Sruti as the period of an Indra's Rule; hence Karma is powerless in obtaining the eternal heaven for the soul.

Though all that desire may not be eligible for the inquiry, still some are who are devoted to Vishnu (the omnipresent), who have duly studied the Vedas and possess the virtues of Sama, Dama etc.

Therefore it is fit to conclude that the inquiry ought to be made.

Phala or Effect: The effect of the objection would be that this Sastra or System of Philosophy need not be taught at all and it is purposeless.

The effect of the reply is that this System has to teach something original towards a grand purpose not promised by any other system and as such it must be taught.

Such is the analysis carried into every other Adhikarana. From the Adhikaranas, it becomes evident that the Acharya's interpretation of the Sutras diverge from that of every other commentator, not in a few important points alone, but in almost every point. The divergence is perceived greater as we better make out the significance of the number of observations made in the course of this and other works he has written. No question in his system is considered to be satisfactorily examined until the investigation ends in appealing to some fundamental principles of logic and psychology. Numerous are, therefore, the points which require elucidation and justification by contrasting them with those of other systems. But instead of lengthening this review, the task may be done with greater propriety in connection with the special work he has intended for the purpose. However, a few words have to be said regarding the style of the Bhashya itself.

It is said that twenty one Bhashyas had preceded that of the Acharya on the Brahma Sutras. Nearly eight centuries ago, when he wrote this Bhashya,

voluminous commentaries were less required than the influence of good teaching and the authority of the Sacred Literature had greater weight and attraction than fine writing, So he has written works which are mostly compilations of statements from the various works which the scholars of his day must have admitted as authoritative. Turning to any page, the reader will find that under each Sutra some Vedic texts and Smritis are extracted, now and then a few words of his own being added to introduce or to conclude the point of discussion. From this circumstance, the Bhashya has been pronounced to be rather too concise to be intelligible to the ordinary student. It is true that the work is very concise; but it cannot be said that the work is not intelligible. The Srutis quoted in the work cannot by themselves be understood and so Smritis translating them are given alongside; sometimes Smritis are first quoted, if they make the meaning of the Sutras more readily intelligible and then follow the Srutis intended by the Sutras. If any one of moderate insight into the Sanskrit language would read only the Sutras and Smritis, he cannot miss any of the important ideas contained in the Sutras or those which the Acharya intends to place before the student. If the inquiries of the learned minds do not apparently find satisfaction, he would *teach* them the power of his words. Hence it has been observed by his pupil that 'the Bhashya teaches the young learners in unmistakable words what savants cannot fully comprehend'.

The authorities are drawn from more than a hundred works consisting of Mantras, Brahmanas, Upanishads, Itihasas, Puranas, Samhitas and Tantras, to which the quotations have been traced or referred. At the present day, it may not be possible to find some of the works named in the Bhashya or even those that may be found, may have become corrupted from various causes. But this state of things does not interfere with the value of the quotations; for the whole course of exposition and reasoning shows that every statement has to receive its authority from the logical and true ideas it conveys, not from the sources to which it may be referred. This view of the Acharya is fully borne by his treatment of the various connected questions in his Prakaranas or supplementary works. Lastly, it may be observed that the moderate extent of the work has been an incentive both to the

master and the pupil in taking up the study of the Bhashya; comparatively therefore more Madhvas study their Sutra-Bhashya than the followers of other teachers do their own.

There is one important point to which modern scholars may be glad to have their attention drawn. Recent philological researches and the comparative study of languages have led to the belief that the Rigveda mostly seeks the history of the good old Aryans. Consequently, the Veda Bhashyas have been denounced as not interpreting the true sense of the Vedic poets. Thus the unbroken current of tradition as to the religious and philosophical interpretation put upon the Vedas has been called into question. It is then a real difficulty to reconcile ourselves to both these positions. But the principles which, according to Acharya, the first Adhyaya propounds can help us to find a solution. In this connection, the last six Sutras of the second Paada and the Sutras 16 to 23 of the fourth Paada of this Adhyaya deserve to be made the subject of a careful and comprehensive study. Here, questions are discussed how the speech man has made or learnt to denote or speak of things in the world of perception and of every day experience has, in course of time, come to convey deeper things. In the answer the relation between the two kinds of things is made the basis of explanation which in its turn gives a glorious insight into the progress of thought in the human mind. It is but natural that the ancient seers who from time to time taught the world made their common speech when their progressing mind required it, also the vehicle of cogitations of a different kind, instead of inventing a new language or making a fresh literature for the purpose. Especially in ages when writing was not the means of handing down to posterity the products of their mind, it was most convenient to have the same language and literature with different exponents to serve all purposes. Accordingly, Sri Madhvacharya lays down in consonance with the teaching of the Sutras that the Vedas have at least three senses and they are intended to tell us of everything in the world.

If it is not easy to have through the Sanskrit Text a clear idea of the system that is taught, it will be solved to some extent in this popular rendering. So, it would suffice to conclude with a rapid sketch of the cardinal points

which have already been set forth in different connections. According to this system, there is but one God or Brahman identified with Vishnu who is the Absolute Being of all powers. Among the dependent existences Sri or Lakshmi is the only one that is eternally blessed witnessing the glory of God through eternity. Other Spiritual beings are many who are not all of the same kind or of the same capacity and quality; they are indeed innumerable and are said to exist in groups of infinities; they are all separate in substance from the Lord and from each other; they are all eternal. There is also the principle of unintelligent matter apparently homogenous but really composed of different principles in a subtle state, which, when worked up by the guiding activity of the Lord and by the necessary activity of the soul, develop into the perceptible universe. Thus, the Acharya teaches that the Lord is real, the soul is real, matter is real and mundane bondage is also real. The soul has to work, through the grace of the Lord, for release from the real bondage which He alone can dissolve. The moral responsibility of the soul is distinctly declared by the Sutrakara, as well as the distinctness of the soul from the Lord. These two things granted, the reality of the bondage and the endeavours on the part of the soul for release are sensibly conceived and taught. These truths are all made to rest on the firm ground of reasoning consistent with three principles of evidence: Pratyaksha, Anumana and Shabda. Nothing is said to exist or denied existence in the absence of or against such evidence. A correct knowledge of all things, material and spiritual, naturally leads the eligible to a knowledge of the Gracious Narayana; such knowledge and the devotion engendered by it, are the only means of obtaining His Grace. Hence, at the close of the Tatvaviveka, the Acharya observes:

“Surely, he finds release from Samsara who understands and (contemplates) that all this limited existence is ever under the absolute control of Hari.”

COMMENTARY ON BRAHMA SUTRAS

प्रथमाद्यायः (समन्वयाध्यायः) ॥०१॥

FIRST CHAPTER (SAMANVAYA ADHYAYA) ॥०१ ॥

प्रथमः पादः ॥०१-०१॥ FIRST PAADA ॥०१-०१॥

नारायणं गुणैः सर्वैरुदीर्णं दोषवर्जितम्। ज्ञेयं गम्यं गुरुंश्चापि नत्वा सूत्रार्थ उच्यते॥

Narayana, who is perfect in every kind of excellence and is devoid of defects, who is the object of knowledge and the goal of attainment, is bowed to in reverence as also are the Instructors and the concise statement of principles is expounded.

द्वापरे सर्वत्र ज्ञान आकुलीभूते तन्निर्णयाय ब्रह्मरुद्रेन्द्रादिभिरर्थितो भगवान् नारायणो व्यासत्वेनावततार। अथेष्टानिष्टप्राप्तिपरिहारेच्छूनां तद्योगमविजानतां तज्ज्ञापनार्थं वेदमुत्सन्नं व्यञ्जयंश्चतुर्धा व्यभजत्। चतुर्विंशतिधैकशतधा सहस्रधा द्वादशधा च। तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार। 'तच्चोक्तं स्कान्दे — नारायणाद्विनिष्पन्नं ज्ञानं कृतयुगे स्थितम्। किञ्चित् तदन्यथा जातं त्रेतायां द्वापरेऽखिलम्॥ गौतमस्य ऋषेः शापाज्ज्ञाने त्वज्ञानतां गते। सङ्कीर्णबुद्धयो देवा ब्रह्मरुद्रपुरस्सराः॥ शरण्यं शरणं जग्मुर्नारायणमनामयम्। तैर्विज्ञापितकार्यस्तु भगवान् पुरुषोत्तमः॥ अवतीर्णो महायोगी सत्यवत्यां पराशरात्। उत्सन्नान् भगवान् वेदानुज्जहार हरिः स्वयम्॥ चतुर्धा व्यभजत् तांश्च चतुर्विंशतिधा पुनः।

शतधा चैकधा चैव तथैव च सहस्रधा॥ कृष्णो द्वादशधा चैव पुनस्तस्यार्थवित्तये। चकार
ब्रह्मसूत्राणि येषां सूत्रत्वमञ्जसा॥

In the 28th age of Dwapara, pure knowledge became disturbed, overlaid with doubt and misapprehension among demigods, rishis, men of learning and other people. It is hence declared in Skanda Purana, “the wisdom which had been derived from Narayana was in the Krita age and was perfect as given. In the next age of Treta, it had changed a little for the worse; and in Dwapara, it became wholly altered. Further, owing to the curse of the sage Gautama, wisdom became converted into false knowledge; and Brahma, Rudra and other Gods became confused in mind out of compassion for mortals, and sought refuge under Narayana, the faultless as the fittest to be resorted unto for refuge. Having been informed by them as to what has to be done, this Supreme Person of divine glory became incarnated in the form of a sage born of Parasara and Satyavati. To those that desire to attain the good and to avoid the evil, but do not perceive the means therefor, Vedavyasa, for the purpose of manifesting the same, restored the Vedas that had been lost (forgotten), classified them into four (Rik, Yajur, Sama, Atharva) and these again into twenty four, a hundred and one, a thousand and twelve (branches respectively) meaning after dividing the Vedas into four, further had divided Rigveda into 24 divisions, Yajurveda into 101 divisions, Sama Veda into one thousand divisions and Atharva into 12 divisions; and for the sake of the correct understanding of their import, He composed the Aphorisms known as Brahma Sutras. Thus He, who is the Lord Hari of supreme glory, Himself gave forth the Vedas which had been lost to the world; and divided them as already stated for the proper understanding of their import. He composed the Brahma Sutras or the great aphorisms which possess in full the chief requirements of Sutras or aphorisms.

अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम्। अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः॥
निर्विशेषितसूत्रत्वं ब्रह्मसूत्रस्य चाप्यतः। यथा व्यासत्वमेकस्य कृष्णस्यान्ये विशेषणात्॥
सर्वविशेषणसूत्राणि ह्यपराणि विदो विदुः। मुख्यस्य निर्विशेषेण शब्धोऽन्येषां विशेषतः॥ इति
वेदविदः प्राहुः शब्धतत्त्वार्थवेदिनः। सूत्रेषु येषु सर्वेऽपि निर्णयाः समुदीरिताः॥ शब्दजातस्य

सर्वस्य यत्प्रमाणश्च निर्णयः। एवं विधानि सूत्राणि कृत्वा व्यासो महायशाः॥ ब्रह्मरुद्रादिदेवेषु मनुष्यपितृपक्षिषु। ज्ञानं संस्थाप्य भगवान् क्रीडते पुरुषोत्तमः।' इत्यादि।

Those that know the characteristics of the Sutra, say that it should be concise, unambiguous, of fresh and high import, of universal application, free from repetition and inaccuracies of word and sense. This body of aphorisms, Brahma Sutra, has all Sutras without any qualifying word just as the name Vedavyasa by itself denotes Krishna (Dwaipayana) and when qualified, other individuals (including those named Vyasa). And the learned understand other Sutras to be qualified aphorisms (and speak of them only as such); for a word by itself imports the thing of which it is primarily the name and it denotes other things only when qualified. Such is the observation of those that are versed in the Vedas and possess an insight into the real significance of words. Having produced such aphorisms, wherein are declared the rules for the solution of all questions (connected to the Vedas), the rules which form the basis of all other doctrines propounded for the interpretation of the whole body of (scriptural) words, the famous Vedavyasa, that is the Supreme Person of divine glory, once more established right knowledge in Brahma, Rudra and other Gods, in men, fathers (pitris) and birds, and shines most illustriously; and so on.

* * *

॥ जिज्ञासाधिकरण ॥1॥

॥ JIGNASAADHIKARANA ॥1॥

In the Jignasaadhikarana, it has been said, the indispensability of inquiry into Brahman is proved. The first two words of this Sutra point out the nature of the inquirer and the purpose of the inquiry. The word Brahman should be taken in its comprehensive derivative sense, so that the object of inquiry is secured, this Brahman being different from all other known things denoted by the same term in a secondary sense. According to the Acharya, the sacred syllable uttered in reading at the commencement of

the first Sutra should be regarded as a part of the sentence and construed with the word Brahman which is descriptive, while the sacred syllable is a substantive, serving as the mark of the Supreme Being to be contemplated.

ॐ ॐ अथातो ब्रह्मजिज्ञासा ॐ ॥01-01॥

1. Then, therefore, inquiry into Brahman.

‘अथ’ शब्धो मङ्गलार्थोऽधिकारानन्तर्यार्थश्च। ‘अतः’ शब्दो हेत्वर्थः। उक्तं च गारुडे – अथातः शब्धपूर्वाणि सूत्राणि निखिलान्यपि। प्रारभन्ते नियत्यैव तत् किमत्र नियामकम्॥ कश्चार्थश्च तयोर्विद्वन् कथमुत्तमता तयोः। एतदाख्याहि मे ब्रह्मन् यथा ज्ञास्यामि तत्त्वतः॥ एवमुक्तो नारदेन ब्रह्मा प्रोवाच सत्तमः। आनन्तर्येऽधिकारस्य मङ्गलार्थे तथैव च॥ अतशब्दस्त्वतः शब्दो हेत्वर्थे समुदीरितः। परस्य ब्रह्मणो विष्णोः प्रसादादिति वा भवेत्॥ स हि सर्वमनोवृत्तिप्रेरकः समुदाहृतः। सिसृक्षोः परमाद्विष्णोः प्रथमं द्वौ विनिःसृतौ॥ ओङ्कारश्चाथशब्दश्च तस्मात् प्राथमिकौ क्रमात्। तद्धेतुत्वं वदंश्चापि तृतीयोऽत उदाहृतः॥ अकारः सर्ववागात्मा परब्रह्माभिधायकः। तथौ प्राणात्मकौ प्रोक्तौ व्याप्तिस्थितिविधायकौ॥ अतश्च पूर्वमुच्चार्याः सर्व एते सतां मताः। अथातःशब्धयोरेवं वीर्यमाज्ञाय तत्त्वतः॥ सूत्रेषु तु महाप्राज्ञास्तावेवादौ प्रयुञ्जते’ इति॥

The Garuda Purana says - “All the aphorisms invariably begin with the initial words ‘then’ and ‘therefore. What is the reason therefor? What is their import?”

“O Knowing one, what makes them so highly important? Be pleased to explain this to me, O Brahma, so that I may rightly understand them”. Thus, requested by Narada, Brahma, the foremost among the wise, declared as follows.

The word ‘then’ is used as being auspicious and it denotes immediate consecution in respect of eligibility; and the word ‘therefore’ points to a reason; or it may mean ‘through the grace of the all-imbued Lord’; for it has been given out that He propels the activities of the minds of all.

When the Supreme Vishnu wished to create the world, two things came out (of Him), the sacred syllable ‘Om’ and the word ‘Atha’ (then). They

are, therefore, the first in order. And thirdly was given out the word 'Atah'(therefore), which tells us further that He is the reason (of this inquiry). The syllable 'A' which, (like its soul), suffuses all speech, declares the Supreme Brahman. The syllables 'ta' and 'tha' whose presiding deity is Prana signify His permeation and immutable essence. Hence, all these are considered by the wise to be fit for being pronounced at the commencement. The great seers having thus perceived the true power and force of the words 'Atha" and 'Atah' use them alone in the beginning of aphorisms.

अधिकारश्चोक्तो भागवततन्त्रे — मन्दमध्योत्तमत्वेन त्रिविधा ह्यधिकारिणः। तत्र मन्दा मनुष्येषु य उत्तमगणा मताः॥ मध्यमा ऋषिगन्धर्वा देवास्तत्रोत्तमा मताः। इति जातिकृतो भेदस्तथाऽन्यो गुणपूर्वकः॥ भक्तिमान् परमे विष्णौ यस्त्वध्ययनवान् नरः। अधमः शमादिसंयुक्तो मध्यमः समुदाहृतः॥ आब्रह्मस्तम्बपर्यन्तमसारं चाप्यनित्यकम्। विज्ञाय जातवैराग्यो विष्णुपादैकसंश्रयः॥ स उत्तमोऽधिकारी स्यात् सन्न्यस्ताखिलकर्मवान् इति।

And in the Bhagavata Tantra, eligibility is thus described -“The eligible persons are in fact of three classes, the lowest, the middling and the highest. Of these, the lowest class comprises men of the highest order. To the middling class, belong the sages and celestial musicians (gandharvas); and the Gods are of the highest class. This is the classification based upon nature.

Again there is this further classification based on merit. He is said to belong to the lowest class who is only devoted to the highest Lord and has mastered scripture; he is of the middling class who markedly unites unto these the qualifications of tranquillity and etc; and he is accounted to be of the highest class who, in addition, perceives the futility and perishable character of all things from the Chaturmukha Brahma down to the clump of grass, and who, thus rising above desires, resigns himself to the feet of the Lord Vishnu, and in Him sees all his works secure.

‘अध्ययनमात्रवतः’, ‘नाविशेषात्’ इति चोपरि। ‘शान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वाऽऽत्मन्येवाऽत्मानं पश्येत्’। “परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात्। नास्त्यकृतः कृतेन। तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्।” “यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः॥” इत्यादि श्रुतिभ्यश्च॥

Further on, this is established in the Sutras, ‘Of him who has studied all the Vedas’ and ‘Not without difference’. To the same effect, there are the following scriptural texts also “When he has devoted his mind to the Lord, controlled the senses, eschewed pleasures, become indifferent to hopes and fears, and perceived things as they are, he shall find the Lord within himself”. He that is fit to attain the knowledge of Brahman, shall, consider well and realise the futility of the other worlds to be reached in virtue of good deeds and shall subdue his desires; for the eternal world of bliss is not attainable by deeds which can only yield results that are not eternal. That he may know him well, he shall dutifully seek a preceptor who is learned in scripture and devoted to the Lord.

But to him, whom he chooses out of grace, the Lord is accessible and to him the Lord reveals Himself. ‘To him whose devotion to the Lord is intense and who is in due measure devoted to the preceptor as well as to the gods - to him all things imparted in instruction become evident and shine in his spacious mind’.

व्योमसंहितायां च — अन्त्यजा अपि ये भक्ता नामज्ञानाधिकारिणः। स्त्रीशूद्रब्रह्मबन्धूनां तन्त्रज्ञानेऽधिकारिता॥ एकदेशे परोक्ते तु न तु ग्रन्थपुरस्सरे। त्रैवर्णिकानां वेदोक्ते सम्यग्भक्तिमतां हरौ॥ आहुरप्युत्तमस्त्रीणामधिकारं तु वैदिके। यथोर्वशी यमी चैव शच्याद्याश्च तथाऽपरा॥ इति॥

And in the Vyoma Samhita, it is said thus- “Even those of the lowest caste devoted to the Lord are eligible for initiation in respect of the knowledge of the sacred names of the Lord; while women, Sudras and vile Brahmans are allowed to obtain knowledge from abhorred Tantra works as explained in part by others, but not from a regular study of such works. Those of the first three castes who are sincerely devoted to the Lord Hari the purifier, are fit to acquire knowledge as given in the Vedic texts and the women of the celestial order are also eligible for the study of scripture; and they are

Urvasi, Yami (the wife of Yama), Sachi and other Goddesses, as also the wives of Rishis.

यतो नारायणप्रसादमृते न मोक्षः, न च ज्ञानं विनाऽत्यर्थप्रसादः, अतो ब्रह्मजिज्ञासाकर्तव्या।

As without the grace of the Lord, there can be no release, and without knowing him, His high grace cannot be obtained, and without an inquiry into the holy Word and meditation on Him, such knowledge cannot be obtained, the inquiry into Brahman has to be made.

यत्रानवसरोऽन्यत्र पदं तत्र प्रतिष्ठितम्। वाक्यं वेति सतां नीतिः सावकाशे न तद्भवेत्॥ इति ब्रह्मसंहितायाम्।

In a simple or complex sentence, that word or clause may be supplied as an ellipsis, without which the meaning of the sentence would be incomplete, but need not be so supplied where these can be dispensed with, such is the rule of the learned (Brihat Samhita).

‘तमेवं विद्वानमृत इह भवति। नान्यः पन्था अयनाय विद्यते’ ॥ ‘प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः’। ‘यमेवैष वृणुते तेन लभ्यः’। ‘आत्मावाऽरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निधिध्यासितव्यः’ — इत्यादिश्रुतिस्मृतिभ्यः। ‘कर्मणात्वधमः प्रोक्तः प्रसादः श्रवणादिभिः। मध्यमो ज्ञानसम्पत्त्या प्रसादस्तूतमो मतः॥ प्रसादात्त्वधमाद्विष्णोः स्वर्गलोकः प्रकीर्तितः। मध्यमाज्जनलोकादिरुत्तमस्त्वेव मुक्तिधः॥ श्रवणं मननं चैव ध्यानं भक्तिस्तथैव च। साधनं ज्ञानसम्पत्तौ प्रधानं नान्यदिष्यते॥ न चैतानि विना कश्चिज्ज्ञानमाप कुतश्चन’। इति नारदीये।

‘Here’ among the eligible, he who knows Him does attain immortality for there is no other way leading on to Him. As per Bhagavad Gita, ‘I am indeed highly beloved of the wise and the wise are beloved of me’. He, ‘the gracious Lord is reached by him whom He chooses’. Verily, the Lord is to be seen, to be heard, to be thought about and to be contemplated, so say the Srutis and Smritis.

By righteous deeds alone, the lowest measure of the grace of the Lord, is obtainable; by study and such other things a higher measure; but by knowledge acquired through meditation and study only the full measure of

the grace of the Lord is obtainable. And it is said that, through the lowest measure of the divine grace, one enters Swarga (the world of Indra); by the still higher grace one acquires a place in the celestial sphere underneath the 'Janaloka'; and only by His perfect grace does the soul attain salvation. To hear and to study the scripture (Sravana), to reflect on the things taught therein (mañana), to meditate thereon and to be intensely devoted (dhyana) are the only means of securing the full and direct realisation of the Lord. No other means is held to be of such primary importance. For, except by these means, no one has ever acquired that knowledge, so says Naradiya Purana.

‘ब्रह्म’ शब्दश्च विष्णवावेव — ‘यमन्तः समुद्रे कवयोऽवयन्ति तदक्षरे परमे प्रजाः। यतः प्रसूता जगतः प्रसूती तोयेन जीवान्व्यससर्ज भूम्याम्’ — इत्युक्त्वा ‘तदेव तदु सत्यमाहुस्तदेव ब्रह्म परमं कवीनाम्’ इति हि श्रुतिः॥

And the term Brahma primarily denotes Vishnu only: for there are scriptural passages which run thus. “He who abiding in the sea is but slightly known by the wise, who transcends perception, who is eternal, who holds sway over all beings, from whom the Great Mother of the world issued forth and by whom the souls are brought into the world of life bound up with their actions (Karma) and imprisoned in the five elements, He is the embodiment of pure wisdom, is consciously active and is, as the wise say, the one Lord of the world”.

‘तन्नो विष्णुः’ इति वचनाद्विष्णुरेव हि तन्नोच्यते॥ न चेतदशब्दात् तत्प्राप्तिः — ‘नामानि विश्वाऽभि न सन्ति लोके यदाविरासीदनृतस्य सर्वम्। नामानि सर्वाणि यमाविशन्ति तं वै विष्णुं परममुदाहरन्ति’ — इति भाल्लवेयश्रुतिः॥

Therefore, may Vishnu impel us towards good. But other names occurring in the passage cannot, however, lead to other deities being taken as the highest Lord. From Vishnu, the names of the things of the world derive their connotation; and consequently none of the names can be said to denote any of the deities forming part of the world. That Lord is said to be Vishnu whom all the words, by their connotation declare, according to Bhallaveya Sruti.

‘यो देवानां नामधा एक एव तं सम्प्रशनं भुवना यन्त्यन्या’ इत्येवशब्दान्नान्येषां सर्वनामता। ‘अजस्य नाभावध्येकमर्पितं यस्मिन् विश्वानि भुवनानि तस्थुः’ – इति विष्णोर्हि लिङ्गम्।

Rigveda Samhita says ‘All the rest of the world goes to Him who is carefully inquired into, and bears all alone the names of all the Gods’. Here, the expression ‘all alone’ excludes other deities from being the denotation of all names. The same text also says, ‘In the navel of the Unborn (Vishnu), that thing is set on which all the worlds stand’. This denotes only Vishnu.

‘न च प्रसिद्धार्थं विनाऽन्योऽर्थो युज्यते॥ ‘अजस्य नाभाविति यस्य नाभेरभूच्छ्रुतेः पुष्करं लोकसारम्॥ तस्मै नमो व्यस्तसमस्तविश्वविभूतये विष्णवे लोककर्त्रे’ – इति स्कान्दे। ‘परो दिवा पर एना पृथिव्या’ इति समाख्याश्रुतौ॥ ‘यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम्’ इत्युक्त्वा ‘मम योनिरप्स्वन्तः समुद्रे’ इत्याह।

It is said in the Skanda Purana - ‘To Him our obeisance made in whose navel has grown up the Lotus, the prop of the worlds’ as referred to in the Sruti, ‘In the navel, of the Unborn’ - to Him the glorious Vishnu who is the cause of all the states of the world and the sole author of the universe. Rigveda, another text which refers to the same subject says ‘He, who is far above the heavens (Sri) and farther away from the earth (Bhumi)’ and so on. Again in the Sruti, Lakshmi says ‘I can make whomsoever I like, I can make the Fierce (Rudra), Chaturmukha (Brahma), the sage, the intelligent’ and concludes by saying ‘And my cause dwells on the waters of the sea’.

उग्रो रुद्रः। समुद्रेऽन्तर्नारायणः। प्रसिद्धत्वात् सूचितत्वाच्चास्यार्थस्य। न चाविरोधे प्रसिद्धः परित्यज्यते। उक्तान्यायेन च श्रुतय एतमेव वदन्ति। ‘वेदे रामायणे चैव पुराणे भारते तथा। आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते’। इति हरिवंशेषु॥ न चेतग्रन्थविरोधः।

Here according to the settled acceptance and indicatory circumstances, the Fierce is Rudra, and it is Narayana that dwells on the waters of the sea. When there is nothing to the contrary, the accepted meaning is not to be abandoned. According to the aforesaid reasoning, all scriptures declare

Him alone. 'In the Vedas, in Ramayana, Puranas and Mahabharata, in the beginning, in the middle and at the end, everywhere, Vishnu is sung' - in the three divisions of the Harivamsa. The contradiction of other works is not to be regarded.

‘एषं मोहं सृजाम्याशु यो जनान् मोहयिष्यति। त्वं च रुद्र महाबाहो मोहशास्त्राणि कारय॥ अतथ्यानि वितथ्यानि दर्शयस्व महाभुज। प्रकाशं कुरु चात्मानामप्रकाशं च मां कुरु’ इति वाराह वचनात्॥ शैव च स्कान्दे — ‘श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः। तदैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः’ इति॥ ब्राह्मे च ब्रह्मवैवर्ते — ‘नाहं न च शिवोऽन्ये च तच्छक्त्येकांशभागिनः। बालः क्रीडनकैर्यद्वत् क्रीडतेऽस्माभिरच्युतः’ इति॥ न च वैष्णवेषु तथा। तच्च ‘एष मोहम्’ इत्युक्तम्॥

For it is said in the Varaha Purana, ‘now I shall create such things as would soon engender doubt and misconception among men; mighty Rudra, you too had better have misleading works produced (by Dadichi, etc). Let the people be made to see what is not true and what is against truth. Make yourself well-known to the world and spread darkness with regard to me.’ ‘Also in the Skanda Purana, celebrating the supremacy of Siva, this is said.’ ‘O Undecaying one, the moment you shall, in wrath, turn your face away from them, Brahma, Ishana and other Gods would be doomed to miseries worse than those inflicted upon the basest of the base’; and in the Brahma Vaivarta Purana, which seeks to exalt Brahma, it is said; ‘Neither I nor Siva nor others can lay claim to even a small fraction of His power. As the child sports with its toys, so does Achyuta with us.’ And no such statement is to be found in the works declaring the supremacy of Vishnu and so it has been said, “Now I shall create, etc.”

॥ इति जिज्ञासाधिकरणम् ॥१॥

Thus, the curiosity is authenticated.

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॥ जन्माधिकरण ॥02॥

॥ JANMADHIKARANA ॥02॥

Janmadhikarana defines Brahman into whom inquiry has been declared necessary as required by the Sruti “Tadvijignasasva” shows that Brahman is the all-powerful Vishnu since no other is perceived to be perfect in every kind of excellence, and, if imperfect, he cannot be distinguished from other things that do not deserve to be inquired into. It is stated that Brahman is the one absolute cause of all the eight states of originations of the whole world, so that Brahman is shown to be distinct from Jiva, the soul.

ॐ जन्माद्यस्य यतः ॐ ॥02-02॥

2. (That is Brahman), from which the origin etc. of this (universe proceeds).

सृष्टिस्थितिसंहारनियमनज्ञानाज्ञानबन्धमोक्षा यतः। ‘उत्पत्तिस्थितिसंहारा नियतिर्ज्ञानमावृतिः। बन्धमोक्षौ च पुरुषाद्यस्मात् स हरिरेकराद्’ इति स्कान्दे। ‘यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व। तद्ब्रह्म’ इति। य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा। चतुर्भिस्साकं नवतिं च नामभिश्चक्रं न वृत्तिं व्यतीरँ वीविपत्। ‘परो मात्रया तन्वा वृधान न ते महित्वमन्वश्नुवन्ति। न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप’। ‘यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा’ इत्यादि च ॥02॥ ॥ इति जन्माधिकरणम्॥ अनुमानतोऽन्ये न कल्पनीयाः —

The Sutrakara states the characteristics of Brahman thus:-

The Skanda Purana says that the person from whom the origin, subsistence and dissolution, order, enlightenment, the cover of gloom, bondage and absolution proceed, is the unconditioned Lord Hari. According to the Taittireya Upanishad, “That of whom these beings are born, by whom when born they live into whom they retire, for rest and life again when released; that do you inquire into, that is Brahman”. According to Rigveda

“He is Brahman who is the one supporter of the three things viz., matter, soul and time, who supports the earth and heavens and all the worlds and “He under four names of Vaasudeva, Aniruddha, Pradyumna, Sankarshana sets at work, the ninety great Gods like the round wheel.” - (8 Vasus, 10 Rudras excluding Rudra, 11 Adityas excluding Vishnu, 10 Prajapatis, 50 Maruts and Vayu). Rigveda also says “You are past measuring and fill the whole space with your perfect essence. None can approach your greatness; there is not one, O Vishnu, who was, is or will be, that is capable of attaining to your glory by which the glory of all the gods is limited.” Also, ‘He who is our immediate progenitor and father, is the maker and who is cognisant of all the worlds and the things abiding therein’. These and such other texts show that the great cause of the world is Vishnu, who is Brahman. By deductive reasoning, other deities cannot be supposed to be the cause.

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॥ शास्त्रयोनित्वाधिकरण ॥03॥

॥ SHASTRAYONITVADHIKARANA ॥03॥

Shastrayonitvadhikarana states that no other than Brahman is the absolute cause, for that cause is declared here to be uniformly spoken of by the Sastra; that alone which is so declared by the Sastra can be the cause, not any other (Rudra etc.) that may be inferred by mere reasoning or so spoken of by the Agamas which are not authoritative. The simple meaning of the Sutra is, ‘Sastra is the only means of knowing the absolute cause of the world’ and the Sutra to mean being the source of the Vedas does not serve the purpose. For the authorship of the Vedas can furnish no reason or probability for supposing in their author the ability to create the world. Or, the Maker of the world may properly be the source of the Vedas too.

ॐ शास्त्रयोनित्वात् ॐ ॥03-03॥

3. For (the cause of origination etc) is that of which the only means of cognition, (knowledge) is the authoritative Word.

‘नावेदविन्मनुतेतंबृहन्तंसर्वानुभूमात्मानंसाम्पराये’ ॥ ‘औपनिषदः पुरुषः’ इत्यादिश्रुतिभ्यः ॥ न चानुमामस्य नियतप्रामाण्यम् ॥ ‘श्रुतिसाहाय्यरहितमनुमानं न कुत्रचित्। निश्चयात् साधयेदर्थं प्रमाणान्तरमेव च ॥ श्रुतिस्मृतिसहायं यत् प्रमाणान्तरमुत्तमम्। प्रमाणपदवीं गच्छेन्नात्र कार्याविचारणा ॥ पूर्वोत्तराविरोधेन कोऽत्रार्थोऽभिमतो भवेत्। इत्याद्यमूहनं तर्कः शुष्कतर्कं तु वर्जयेत्’ इत्यादि कौर्मे ॥ शक्यत्वाच्चानुमानानां सर्वत्र। ‘सर्वत्र शक्यते कर्तुमागमं हि विनाऽनुमा। तस्मान्न सा शक्तिमती विनागममुदीक्षितुम्।’ इति वाराहे। ‘रेतो धातुर्वटकणिका घृतधूमाधिवासनम्। जातिस्मृतिरयस्कान्तः सूर्यकान्तोऽम्बुभक्षणम् ॥ प्रेत्य भूताप्ययश्चैव देवताभ्युपयाचनम्। मृते कर्मनिवृत्तिश्च प्रमाणमिति निश्चयः ॥’ –इति मोक्षधर्मवचनान्न नास्तिक्यवादो युज्यते। दर्शनाच्च तप आधिफलस्य ॥ ‘ऋग्यजुःसामाथर्वाश्च भारतं पञ्चरात्रकम्। मूलरामायणं चैव शास्त्रमित्यभिदीयते ॥ यच्चानुकूलमेतस्य तच्च शास्त्रं प्रकीर्तितम्। अतोऽन्यो ग्रन्थविस्तारो नैव शास्त्रं कुवर्त्म तत्’ ॥ इति स्कान्दे ॥ ‘साङ्ख्यं योगः पाशुपतं वेदारण्यकमेव च’। इत्यारभ्य, वेदपञ्चरात्रयोरैक्याभिप्रायेण पञ्चरात्रस्यैव प्रामाण्यमुक्तम्, इतरेषां भिन्नमतत्वं प्रदर्श्य मोक्षधर्मेष्वपि। शास्त्रं योनिः प्रमाणमस्येति शास्त्रयोनि ॥03॥ इति शास्त्रयोनित्वाधिकरणम् ॥03॥ अज्ञानां प्रतीयमानमपि नेतरेषां शास्त्रयोनित्वम्, कुतः?।

As stated in the following and other Srutis ‘he who has not studied the Vedas cannot understand, so as to attain heaven, the Lord who is perfect and the omniscient maker of all’. As per Taittiriya Brahmana, ‘the person who is inhabitant of all the bodies’ is revealed by the Upanishads only.’ For deductive reasoning cannot independently or invariably be a means of proving the truth, which is said in the Mahakaurma as. ‘In no instance or at no time, specious deductive reasoning unaided by the Sruti can prove true anything by which the senses are not affected: nor can the sensuous perception do it.’ But either of these when aided by the Sruti will become efficacious and authoritative beyond a doubt. The only form of reasoning admissible is that which is employed to decide as to the meaning of the texts, by reconciling the apparent inconsistencies between the various portions

of scriptures. But otherwise reasoning, being unprofitable, should be abandoned. For as observed in the Varaha Purana, specious deductions can be framed in all cases to prove anything. "Deductive reasoning independent of the Sruti can of course be employed in all cases; therefore, it is powerless to discover super sensuous things without the aid of scriptures".

"Seed, the pulse, the seed of the Banyan, butter, process of manuring, reminiscences of a previous life, the lodestone, the lenses, the draught of water, the resolution of the body into its elements after death, propitiation of the Gods, cessation of activity in a dead body - these, it is certain, are means of incurring the existence of things which senses cannot recognise. From this statement in the Moksha Dharma, the atheistic position would distinctly appear untenable. Further, austerities etc, are seen to produce their own fruits. By the word Sastra are Rik, Yajur, Sama and Atharva Vedas, the Mahabharata and the Mula Ramayana. And also whatever agrees with these is to be considered Sastra. All other extensive works do not form Sastra, but are wrong ways as per Skanda Purana. In the Moksha Dharma, the passage beginning with the Sankhya, Yoga, Pasupatha, Vedas, Aranyakas, declare the authority of the Pancharatra while other systems are shown to be different and often inadmissible in their conclusions. The Vedas and Pancharatra have the same purport, That of whose cognition, scripture is the only means, is the meaning of Sastrayoni - the source of the Sastras, in this Sutra. Notwithstanding that the contrary may appear to the ignorant, other deities do not form the subject of the whole scripture. For,

* * *

॥ समन्वयाधिकरण ॥०४॥

॥ SAMANVAYADHIKARANA ॥०४॥

Samanvayadhikarana clears the doubt that someone other than Vishnu might be spoken of as the cause by the Sastra, and states that he alone is found to be the absolute cause when the whole extent of Scripture is logically construed and its true and comprehensive sense is understood.

ॐ तत्तु समन्वयात् ॐ ॥04-04॥

4. That (Brahman only) is the subject of all the Scripture because it is primarily connected with (all the texts in their Comprehensive sense).

अन्वय उपपत्त्यादि लिङ्गम्। उक्तं च बृहत्संहितायाम् — ‘उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम् अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये’ इति॥ ‘उपक्रमादितात्पर्यलिङ्गैः सम्यङ् निरूप्यमाणे तदेव शास्त्रगम्यम्। ‘मां विधत्तेऽभिदत्ते मां विकल्प्योऽपोह्य इत्यहम्। इत्यस्या हृदयं साक्षान्नान्यो मद्देव कश्चन’ इति भागवते ॥04॥ ॥ इति समन्वयाधिकरणम् ॥04॥ ननु ‘यतो वाचो निवर्तन्ते अप्राप्य मनसा सह’ ॥ ‘अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्’ ॥ ‘अवचनेनैव प्रोवाच’ ॥ ‘यद्वाचाऽनभ्युदितम्। येन वागभ्युद्यते॥ यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्’ इत्यादिभिर्न तच्छब्दगोचरम्। नेत्याह -

The Brihat Samhita explains the circumstances by means of which the purport is to be determined as; The beginning, the conclusion, repetition, peculiarity, the object, the purpose and suitability. Accordingly, when with reference to the beginning and other indicatory circumstances, the purport is consistently sought to be discovered, that Brahman alone becomes the subject matter of the Sastra. ‘Scripture enjoins duties as My worship, uses Indra and all other names as My appellations, the texts that prescribe, as well as those that prohibit acts point to Me; so, of such statements, none other than Myself can understand the true meaning,’

(Objection); But Brahman cannot be the cause declared by Scripture; for “it is the highest bliss from which words together with the minds recoil powerless. Not by sound nor by touch nor by taste; nor is it one possessed of smell; it is unchangeable and indestructible” (Katha Upanishad).

Bashkkala Sruti says ‘He explains it entirely without words.’ ‘That which is never explained by words, but by which words stand explained which the ear has not heard, but by which the ear hears.’ From these Srutis, Brahman is evidently beyond the range of speech. Hence, it cannot be that the cause is spoken of in the texts. This objection is refuted in the following:

॥ ईक्षत्यधिकरण ॥05॥

॥ EEKSHATHYADHIKARANA ॥05॥

Ekshathyadhikarana (5-11) proves that Brahman is positively and directly described by Word (Sastra). Otherwise, it would be impossible and contradictory to hold that the primary intention of the Sastra is to announce Brahman to be the cause of origin etc. of the world. Sruti lays down that Brahman must be seen, and frequently states that He is seen, And it has been shown that the only means of perceiving Brahman is the Sastra. Therefore it is necessary to grant that the words primarily and directly denote Him. Even the supposition that speech only indicates but does not mean Him, would lead to fallacious reasoning. The word Asabda in the fifth Sutra cannot be taken in the sense of 'that which is not spoken of in the Sruti'. For, the Sankhya does not accept the statement; but believes that Pradhana (Chief) is the cause spoken of in the Vedas. Nor could a Vedic follower deny this, since the Pradhana is distinctly spoken of in such Srutis as "*Ajamekam lohita Krishna Suklam etc.*" - 'The one unborn, white, black and red'. Next it is shown that Brahman whom the Sruti require the eligible to see cannot be the limited soul as He is distinguished by the term Atman used in the Sruti. The word Atman too cannot be taken to mean the limited Atman, since the devotion to that Atman is stated to be the means of final release. And that Atman is required to be constantly kept in mind and to be known, but never to be neglected. Again the different manifestations of that Atman, the Sruti says, merge together; so He cannot be the limited one; and it is inadmissible that the limited and the unlimited Atmans merge together. Further it is pointed out that different parts of the Vedas do not declare different Brahman or causes of the world, but they all uniformly declare only one Brahman. Hence it cannot be supposed that some unknown branch of the unlimited Vedas might speak of another as the absolute cause of the universe. On the other hand, there are Srutis which directly speak of the *Nirguna Brahma*. From the above arguments presented in the seven sutras of this Adhikarana, it is easy to see that the possibility

of the inquiry under question entirely depends on the power of words to directly convey the attributes of Brahman who cannot be perceived except by means of the Word. When Badarayana's teachings and views are properly kept in view, the propriety of the exposition of this Adhikarana will become evident. But for the proof afforded by the arguments of this Adhikarana, the fundamental positions taken up in the first four Sutras would be reduced to pure inconsistency or would at least result in some meaningless assumptions. The effect of the whole course of the arguments is presented by the Acharya in an aphoristic sentence at the end of the Adhikarana exposing the fallacy involved in the doctrine that Brahman is absolutely beyond the descriptive power of words.

ॐ ईक्षतेनशिब्धम् ॐ ||05-05||

5. Since it is the object of perception, it is not what cannot be spoken of.

‘स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते’ ॥ ‘आत्मन्येवात्मनं पश्येत् – विज्ञाय प्रज्ञां कुर्वीत’ इत्यादिवचनैरीक्षणीयत्वाद्वाच्यमेव। औपनिषदत्वान्नावचनेनेक्षणम्॥ ‘सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति’ ॥ ‘वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्’ इत्यादि श्रुतिस्मृतिभ्यश्च॥ अवाच्यत्वादिकं त्वप्रसिद्धत्वात्॥ ‘न तदीदृगिति ज्ञेयं न वाच्यं न च तर्क्यते। पश्यन्तोऽपि न पश्यन्ति मेरो रूपं विपश्चितः’ इतिवत्॥ अप्रसिद्धेरवाच्यं तद्वाच्यं सर्वागमोक्तिः। अतर्क्यं तर्क्यमज्ञेयं ज्ञेयमेवं परं स्मृतम्’ इति गारुडे॥ न चाशब्दत्वमितरसिद्धम् ॥05॥

‘He (the votary) by virtue of the initiation received from the most exalted of souls perceives the perfect Being, the Lord of Lords abiding in everything. He shall find the Lord within himself. Having received a clear notion from the preceptor or by means of scripture, he shall endeavour after direct realisation of Brahman. From these and like statements, Brahman being declared perceptible is positively declared by the word. Since it is a thing revealed by the Upanishads, its perception cannot arise by means other than words. It is explicitly said in Katha Upanishad, “all the Vedas speak only of Him and all reflection and devotional acts are directed towards Him.” In the Bhagavad Gita, Krishna says “By all the vedic

texts, I am directly spoken of. I am the author of the Vedanta Aphorisms, and it is I that fully comprehend the meaning of the text.” Other Srutis and Smritis all speak to the same effect. The statement that Brahman is indescribable, etc. however, proceeds from the absence of thorough comprehension of Brahman.” The wise see the form of the Mount Meru and still do not see it for they cannot see all over, in and out. Similarly, Brahman cannot be described, reasoned, and known as such and such. So the Garuda Purana says, ‘For want of thorough comprehension, Brahman though declared by the whole body and Scripture and capable of being known and inferred by reasoning, is said to be beyond the reach of words, reasoning and knowledge.’ The interpretation put by other commentators upon the word Asabda in this Sutra cannot be justified according to both their principles and admission of those against whom their objections are directed.

ॐ गौणश्चेन्नात्मशब्दात् ॐ ॥06-06॥

6. If it (that which is spoken of) is said to be the qualified Brahman, we deny that, on account of the word Atman (used in the text to denote the cause of the world).

न च गौण आत्मा दृश्यो वाच्यश्च न निर्गुण इति युक्तम्। आत्मशब्दात्॥ ‘यो गुणैः सर्वतोहीनो यश्च दोषविवर्जितः। हेयोपादेयरहितः स आत्मेत्यभिधीयते॥ एतदन्यस्वभावो यः सोऽनात्मेति सतां मतम्॥ अनात्मन्यात्मशब्दस्तु सोपचारः प्रयुज्यते’ इति वामने॥ ‘द्वे वाव ब्रह्मणो रूपे आत्मा चैवानात्मा च। तत्र यः स आत्मा स नित्यः शुद्धः केवलो निर्गुणश्च। अथ ह योऽनीदृशः सोऽनात्मा’ इति तलवकारब्राह्मणम्। न च मुख्ये सत्यमुख्यं युज्यते ॥06॥

It is not proper to hold that it is the qualified Brahman that is spoken of as capable of being seen and described, and not the unqualified; for the word Atman used to denote the Lord precludes this view. The Vamana Purana says, “He is called Atman who is unassailed by the three qualities of matter and faultless, with regard to whom the complex notion of avoiding and longing to possess, together is incompatible; and, on the other hand, in the opinion of the wise, he is Anatman who is of the opposite character. The

Talavakara Brahmana says “there are indeed two types of Brahman, Atman and Anatman. Of these that which is Atman is eternal, pure and unmixed of matter and unassailed by the three qualities; but the other which is of the opposite character is Anatman. Nor is it appropriate for the Chief to be truthful.

ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ ॥07-07॥

7. Because it is taught that he obtains final release who is devoted to it, (Brahman is referred to by the word Atman).

न हि गौणात्मनिष्ठस्य मोक्षः। ‘यस्यानुवित्तः प्रतिबुद्ध आत्माऽस्मिन् सन्दोहे गहने प्रविष्टः। स विश्वकृत् स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव’ इत्यात्मनिष्ठस्य मोक्ष उपदिश्यते। ‘अयमात्मा ब्रह्म’ ॥ ‘ब्रह्मेति परमात्मेति भगवानिति शब्द्यते’। ‘दत्तं दूर्वाससं सोममात्मेशब्रह्मसम्भवान्’ ॥ ‘चेतनस्तु द्विधा प्रोक्तो जीव आत्मेति च प्रभो। जीवा ब्रह्मादयः प्रोक्ता आत्मैकस्तु जनार्दनः॥ इतरेष्व्वात्मशब्दस्तु सोपचारोऽभिधीयते॥ तस्यात्मनो निर्गुणस्य ज्ञानान्मोक्ष उदाहृतः॥ सगुणास्त्वपरे प्रोक्तास्तज्ज्ञानान्नैव मुच्यते। परो हि पुरुषो विष्णुस्तस्मान्मोक्षस्ततः स्मृतः’ इति पाद्रे ॥07॥

Indeed release cannot be obtained by him who is devoted to the qualified Brahman. For in the Brihadaranyaka Upanishad, release is said to be obtained by him who is devoted to Atman, in the text “He by whom the omniscient Lord who is enshrined in the heart which is centred in the body, is properly understood, as the creator of Vayu, and the creator of all, attains to that exalted world which is the world of the Lord”. The Mandukya text has ‘this Atman is Brahman.’ In Bhagavata, it is said that “Lord is spoken of as Brahman, Paramatma and Bhagavan on account of his being perfect and unlimited, and Supreme Lord full of glory and grace.” In this text we also find “She begot Datta, Durvasa Soma, Atman (Vishnu), Isa, Chaturmukha Brahma and other sons.” Thus, Atman speaks of Vishnu alone. The following is found in the Padma Purana, “O the great one, the spiritual existence is said to be of two classes; namely, the soul and the Lord. Brahma and others are said to be the souls, the Lord is but one who is Janardana, the saviour. In the case of others, the word

Atman is used only in a secondary sense. By means of the direct realisation of such unqualified Lord, release is said to be obtained. The other souls are qualified whose knowledge does not lead to release. The highest and perfect Lord is Vishnu. Hence the sages say that release arises from His grace.

ॐ हेयत्वावचनाच्च ॐ ॥08-08॥

8. And because of the absence of any statement to the effect that it is a thing to be set aside.

‘तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ। अमृतस्यैष सेतुः’ इत्यन्येषां हेयत्ववचनादस्याहेयत्ववचनान्न गौण आत्मा ॥08॥

The Atharvana Upanishad says “Know that Atman only as the Supreme One; abandon other words; He is the bridge of immortality”. From this injunction to discard other things and not to discard Him, the Atman is not the qualified Brahman.

ॐ स्वाप्ययात् ॐ ॥09-09॥

9. On account of His merging into Himself.

‘पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते’ ॥ ‘स आत्मन आत्मानमुद्धृत्यात्मन्येव विलापयत्यथात्मैव भवति’। स देवो बहुधा भूत्वा निर्गुणः पुरुषोत्तमः ॥ एकीभूय पुनः शेते निर्दोषो। हरिरादिकृत् इति स्वस्यैव स्वस्मिन्नप्ययवचनात्। न हि गौणात्मनि निर्दोषस्य लयः ॥09॥ न च कासुचिच्छाखास्वन्यथोच्यते।

The Brihadaranyaka Upanishad says: “That is whole, this is whole, from the whole issues the whole, the whole being taken away from the whole, still the whole remains”. “He takes out self from self, merges self into self and becomes only self.” The glorious Lord, who is superior to and different from the persons of the world and unlimited by the three qualities, shows himself as many and again the unblemished Lord, the first cause becomes the individual one and goes to rest. Thus, there is the scriptural declaration of His (Atman's) withdrawing Himself into self. For it cannot be that the

pure Lord merges into the qualified Atman. And in no part of scripture is anything to the contrary said.

ॐ गतिसामान्यात् ॐ ॥10-10॥

10. On account of the uniformity of view (conveyed by all the texts).

‘सर्वे वेदा युक्तयः सुप्रमाणा ब्राह्मं ज्ञानं परमं त्वेकमेव। प्रकाशयन्ते न विरोधः कुतश्चिद्वेदेषु सर्वेषु तथेतिहासे’ – इति पैङ्गिश्रुतेर्गतेर्ज्ञानस्य साम्यमेव ॥10॥

As Paingī's Sruti says “all scripture and all accurate and true reasoning produce only one kind of high perception, that is, that of Brahman; hence there is no occasion whatever for contradiction in the whole body of scriptural texts, as well as in the Itihasa”; there is but the uniformity of the knowledge produced.

ॐ शुतत्वाच्च ॐ ॥11-11॥

11. And because (it is so) declared in scripture.

‘एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा। कर्माध्यक्षः सर्वभूतादिवासः साक्षी चेता केवलो निर्गुणश्च’ इति॥ न ह्यशब्दः शूयते। न चाप्रसिद्धं कल्प्यम्। सर्वशब्दावाच्यस्य लक्षणाऽयुक्तेः ॥11॥ इति ईक्षत्यधिकरणम्॥ ‘तमेव समन्वयं प्रकटयत्यानन्दमयोऽभ्यासादित्यादिना समस्तेनाध्यायेन प्रायेण। प्रायेणान्यत्र प्रसिद्धानां शब्दानां परमात्मनि समन्वयः प्रदर्श्यतेऽस्मिन् पादे। नान्यथा तददृष्टेः। ब्रह्मजिज्ञासा कर्तव्येत्युक्तम्। तच्च ब्रह्म ‘ब्रह्म पुच्छं प्रतिष्ठा’ इत्यानन्दमयावयवरूपं प्रतीयते। न ह्यवयविनं विना अवयवमात्रस्य ज्ञेयतेत्यत आह –

As per Svetasvatara Upanishad, “He is the one supreme and illustrious Lord, who is imperceptibly present in every being, who is all imbued, who actuates all beings from within, who is the master of all Karmas, in whom all beings dwell, who is the witness of all, who is essentially intelligence and who is pure”. For what cannot be conveyed by words cannot be declared by the Sruti; and it is not fit to assume what is not established by authority; for it is not possible for words to indicate things which cannot be named directly by any word.

In the whole of the remaining part of this chapter beginning with the aphorism, "The Blissful is Brahman only from the repetition". Sutrakara mainly expounds the same law by which Brahman is perceived to be the subject of the whole scripture and in this first Paada, it is mainly shown how the names which by usage are known to denote other things, are the names of Brahman asserting Him the attributes connoted by them. The subject matter of this Paada is not of any other description, as this could not be found to be.

It has been said that Brahman ought to be inquired into. The same Brahman appears in the Taittiriya Sruti, 'Brahman is its tail, its support,' to be a limb of Anandamaya the blissful; but the knowledge of the part is not to be sought instead of the knowledge of the whole. To remove this objection and to establish necessity for the proposed inquiry into Brahman, the Sutrakara advances this Aphorism.

* * *

॥ इति आनन्दमयाधिकरण ॥०६॥

॥ ANANDAMAYADHIKARANA ॥०६॥

Anandamayadhikarana (12-19) begins the discussion about the meaning of several typical terms taken from different parts of the Sruti, because by the general statement made in the fourth Sutra and all the Sastras, if logically construed, declare Brahman only as the Supreme Being Vishnu; for a mere statement is of no value unless and until it is substantiated by an investigation into particular facts or cases. Hence the whole of the first Adhyaya is devoted to this work. There are evidently one of two incidental topics such as the eligibility of the gods for the Vedic study and observance. The Acharya therefore, properly remarks that nothing else could be seen to be the subject-matter of this Adhyaya. Vedic words fall into four classes:

1. Those that admittedly denote Brahman (*Tatra*).
2. Those that are known to denote things other than Brahman (*Anyatra*).

3. Those that denote both Brahman and other things (*Ubhayatra*)
4. Those that by settled acceptance denote only things other than Brahman (*Anyatraiva*).

Each of these may again be divided as proper or non-significant names (*naamatmaka shabda*) and descriptive or significant terms (*lingatmaka shabda*). Of these the words of the fourth class do not require any explanation. Those of that first class known to denote only other things are not easily grasped and so they are treated in the fourth Paada. With regard to words denoting both, the only task is to explain away their relation to other things and it is not so important as to be taken up at the very outset and is consequently relegated to the third Paada. Of the two subdivisions of the first class, the significant terms are not so important as are the proper names which are directly the marks of the things denoted by them, and are therefore treated in the second Paada. Thus it is seen that the first Paada mainly deals with terms which are the proper names of other things.

This Adhikarana proves that Anandamaya and other terms occurring in Taittiriya Upanishad, all denote the perfect Lord only, so that no difference is seen in speaking of the Lord as the head or foot of Himself, and that all the generic terms which denote the possessing of quality, denote Brahman in their primary and comprehensive sense. From the popular acceptance of these terms pointing to other things, it is difficult to see how they convey Brahman and His attributes; and this difficulty is removed by the reasons furnished in this Adhikarana. Thus the course for the rule is laid down as to abandoning the popular denotation of terms and interpreting them as denoting Brahman in all the similar passages of the Vedas.

The arguments given in the Sutras stand thus: (12) The term Brahman is repeatedly used in position with Anandamaya. (13) The suffix 'maya' signifies abundance, not modification. (14) Anandamaya is stated as the cause of the activity of the world, since the perfectly Blissful alone can rule the world. (15) Also by the other terms, Annamaya, Praanamaya, Manomaya, Vijnanamaya etc. Brahman only is denoted, as they are meant to describe His glory and world-wide activity briefly told in the definition

of the Brahman given at the commencement of the Taittiriya passage. (16) Anandamaya is not the soul; for His knowledge, it is said, leads to immortality. (17) Subsequent passages draw clear distinction between Anandamaya and souls. (18) The difference consistently stated by the Sruti cannot be refuted or abandoned by mere ingenuity of specious reasoning. (19) The Sruti explains the relation of the related souls to Anandamaya and other manifestations of the Highest Lord. From such a logical construction of the Taittiriya passage it will be seen that it is an edifying sense of the passage that Sri Badarayana has made out.

ॐ आनन्दमयोऽभ्यासात् ॐ ॥12-12॥

12. The Blissful (is Brahman only), from the repetition (of the term Brahman).

आनन्दमयो ब्रह्मादिः प्रकृतिर्विष्णुर्वा। ब्रह्मशब्दाद्विरण्यगर्भस्य प्राप्तिः शतानन्दनाम्ना च। अष्टमूर्तित्वात्सूर्ये प्रोक्तत्वाच्च रुद्रस्य। एनमन्येषामपि। 'मम योनिर्महद्ब्रह्म' इति ब्रह्मशब्दाद्बहुभावाच्च प्रकृतेः। 'बृह जातिजीवकमलासनशब्दराशिषु' इति ब्रह्मशब्दादेव सर्वजीवानाम्। अन्नमयत्वादेश्च। तथाऽपि न त आनन्दमयशब्देनोच्यन्ते। किन्तु विष्णुरेव। 'तदेव ब्रह्म परमं कवीनाम्' 'एतमेव ब्रह्मेत्याचक्षते'। 'ब्रह्मशब्धः परे विष्णौ नान्यत्र क्वचिदिष्यते। असम्पूर्णाः परे यस्मादुपचारेण वा भवेत्'॥ 'ब्रह्मेति परमात्मेति भगवानिति शब्दते'। 'वासुदेवात्मकं ब्रह्म मूलमन्त्रेण वा यतिः'॥ इत्यादिषु तस्मिन्नेव प्रसिद्धब्रह्मशब्दाभ्यासात् ॥12॥

It may be that the Blissful is Brahma the Chaturmukha, or other deities, Lakshmi or Vishnu Himself. From the word Brahma, Hiranyagarbha may be taken, as also from the useful appellation of Satananda - joyful a hundred times; or it may be Rudra who being Ashtamurti has eight forms present in the Sun. Likewise, many other deities may be assumed to be Anandamaya. It may be Prakriti; for the word Brahman is used to denote Her as in the Bhagavad Gita verse where Krishna says, 'My wife is the Great Brahman (Prakriti),' and from the reason of her exhibiting diverse forms. Again the word Brahman itself may point to all the souls as the word etymologically can do; the root Briha means class, soul, the

one seated on lotus, the multitude of words; and on account of the same Anandamaya being spoken of as Annamaya, etc. which latter names are appropriate only in the case of souls.

Nevertheless, these are not spoken of as the 'blissful' by that term. But it is Vishnu alone. 'It is the highest Brahman of the wise.' 'Him alone they call Brahman'. 'The word Brahman is properly used to denote Vishnu the highest Lord and never any other; for all others (souls) are imperfect and can only in a secondary sense be called Brahman.' The Lord is spoken of as Brahman, Paramatma, the perfect self, Bhagwan, the Almighty. The Ascetic should with *Mulamantra* worship Brahman which is Vaasudeva. For here is the word Brahman repeated which is accepted to denote Vishnu alone.

ॐ विकारशब्दान्नेति चेन्न प्राचुर्यात् ॐ ॥13-13॥

13. If it be objected that the term, as signifying modification, cannot denote Brahman (the objection is declared to be) not valid: for the (affix in the) term signifies abundance.

विकारात्मकत्वान्तदभिमानित्वाच्च युज्यते प्रकृत्यादीनां मयद् शब्दः न तु परमात्मन इति मा भूत्। प्रचुरानन्दत्वाद्द्यानन्दमयः। न तु तद्विकारत्वात्। अन्नादीनां च प्राचुर्यमेव॥ 'अद्यतेऽस्ति च' इति व्याखानात् तत्प्राचुर्यं च युज्यते॥ उपजीव्यत्वमेवाद्वयत्वम्॥ 'स वा एषः' इत्यन्यप्रारम्भात्॥ 'योऽन्नं ब्रह्मोपासते' इत्यादिब्रह्मशब्दाद्बहुरुपत्वाच्च न विकारित्वमविरोधश्च। न च पृथक्कल्पना युक्ता। स्वरूपे च युज्यते प्रचुरप्रकाशो रविरितिवत् ॥13॥

It cannot be said that the suffix in the term is appropriate only when it denotes Prakriti etc.; since they are either products or deities presiding over the modified but not in the case of the Supreme Being. For he is called Anandamaya because He is perfect in bliss, not because of a modification of it. And also of other terms, food etc. only abundance is meant. From the explanation of the word Anna (food) given in the Vedic text, 'it is eaten and is the eater of all beings'. Hence, it is right to take the term as the sense of abundance. The state of being eaten is of course, the state

of being depended upon by all creatures for their means of living. In the sentence in the Taittiriya Upanishad, 'He indeed is this', reference to the other one is begun. 'Those who meditate on Food a Brahman,' etc. As these texts have the word Brahman used in them, and as Brahman appears in many forms, there is no modification meant. *Hence no contradiction arises.*

It would be inconsistent to interpret the terms in a different way. The termination may also signify the nature of the thing itself as in the expression 'the Sun is a flood of effulgence.'

ॐ तद्धेतुव्यपदेशाच्च ॐ ॥14-14॥

14. And on account of His being stated as the cause of activity of the world, (which furnishes a reason) for his being Anandamaya.

'को ह्येवान्यात् कः प्राण्याद्यदेष आकाश आनन्दो न स्यात्' इति ॥14॥

For the text in Taittiriya Upanishad says of Brahman, 'Who could make the world act or who could make it act well, if that Akasa (Vishnu who shines on all sides) should not abound in bliss.

ॐ मान्त्रवर्णिकमेव च गीयते ॐ ॥15-15॥

15. And because (that is Brahman only), which is (distinctly) described by the mantravarna (the vedic text) is denoted (by the terms Annamaya, etc.)

'ब्रह्मविदाप्नोति परम्' इति सूचयित्वा 'सत्यं ज्ञानमनन्तं ब्रह्म' इति मन्त्रवर्णलक्षितं परमेव ब्रह्मशब्दानुसन्धानाद्गीयते। न चावयवत्वविरोधः॥ 'स शिरः स दक्षिणः पक्षः स उत्तरः पक्षः स आत्मा स पुच्छम्'। इति तस्यै वावयवत्वोक्तेश्चतुर्वेदशिखायाम्। शिरो नारायणः पक्षो दक्षिणः सव्य एव च। प्रद्युम्नश्चानिरुद्धश्च सन्दोहो वासुदेवकः॥ नारायणोऽथ सन्दोहो वासुदेवः शिरोऽपि वा। पुच्छं सङ्कर्षणः प्रोक्त एक एव तु पञ्चधा॥ अङ्गाङ्गित्वेन भगवान् क्रीडते पुरुषोत्तमः॥ ऐश्वर्यान्न विरोधश्च चिन्त्यस्तस्मिन् जनार्दने। अतर्क्ये हि कुतस्तर्कस्त्वप्रमेये कुतः प्रमा'—इति बृहत्संहितायाम्॥ रसशब्देन विशेषणात् तत्सारभूतं

चिन्मात्रमेवोच्यते। इदमिति च दृश्यमानसन्निहितत्वात्। 'अनन्योऽप्यन्यशब्देन तथैको बहुरूपवान्। प्रोच्यते भगवान् विष्णुरैश्वर्यात् पुरुषोत्तमः' ॥ इति ब्रह्माण्डे। न चोक्तप्राप्त्या विरिञ्चादिरुच्यते ॥15॥

The text having briefly begun with 'He who knows Brahman attains to the Brahman, goes on to describe Brahman thus, "that which is true, intelligent and unlimited in bliss is Brahman"; so it will be observed on paying attention to the identical significance (of the attributes given in the definition at the commencement, and of the attributes used along with Annamaya etc.), that the same Brahman is sung under Annamaya and other names.

Further, no difficulty is caused by the mention as a limb of the blissful. For, in the Chaturveda Sikha text, "He is the head, he is the right arm, he is the left arm, he is the trunk. He is the feet," The Lord Himself is spoken of as different members of the body. Accordingly, the Brihat Samhita says 'The head is Narayana, the right arm is Pradyumna, the left arm is Aniruddha, and the trunk is Vaasudeva.' Again, it says 'Narayana is the trunk, Vaasudeva is the Head, Sankarshana is the feet; thus the *same one* appears as in five forms with which the gracious Lord in blissful sport arranges Himself as parts and whole of a body; and on account of his divine powers, no objection or inconsistency should be supposed in the case of Him the redeemer.' Reasoning is of no possible avail where it cannot reach; and but little knowledge of Him is possible who is immeasurable. Further, in the term Annarasa maya '{He who is the perfect essence of food), the word 'Rasa' used to distinguish food etc., from ordinary food etc. shows that only the pure spiritual essence of Brahman is meant, which is present in the various things. And the reference made by the term 'this' applies by the principle of proximity to that which is abiding in the visible.

'The glorious Vishnu, the Lord of all, is spoken of as another by terms implying separate nature indicating multi-form, on account of His all-powerful nature and of His displaying Himself in many forms', He is the Supreme personality because of His opulence, as per Brahmanda Purana.

For the reasons shown above, it cannot be said that Virincha or any other is Anandamaya.

ॐ नेतरोऽनुपपत्तेः ॐ ॥16-16॥

16. (Anandamaya is) not any other, on account of impossibility.

न ह्यन्यज्ञानान्मोक्ष उपपद्यते। 'तमेवं विद्वानमृत इह भवति नान्यः पन्था अयनाय विद्यते' इति ह्युक्तम् ॥16॥

Taittiriya Aranyaka says: "For from the knowledge of any other, release is impossible"; Sruti has been quoted in support, that is, "Whoever thus understands *Him* becomes immortal. There is no other path leading to *Him*."

ॐ भेदव्यपदेशाच्च ॐ ॥17-17॥

17. And on account of the declaration of difference.

'ते ये शतं प्रजापतेरानन्दाः' ॥ 'अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते'। 'अथ सोऽभयं गतो भवति'। 'स यश्चायं पुरुषे' इत्यादिभेदव्यपदेशात्। न च 'तत्त्वमसि' 'अहं ब्रह्मास्मि' इत्यादिश्रुतिविरोधः ॥ 'नामानि सर्वाणि यमाविशन्ति' इति तत्तच्छब्दवाच्यत्वोक्तेः ॥ 'इदं हि विश्वं भगवानिवेत्तरो यतो जगत्स्थाननिरोधसम्भवः' ॥ 'असर्वः सर्व इत्यपि', 'विद्याऽऽत्मनि भिदाभोधः'। 'भेददृष्ट्वाऽभिमानेन निस्सङ्गेनापि कर्मणा'। 'जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः'। 'असर्वः सर्व इवात्मैव सन्ननात्मैव प्रत्यङ् पराङ् वैक ईयते। बहुधेयते' 'स पुरुषः' 'स ईश्वरः स ब्रह्म'। 'सर्वान्तर्यामिको विष्णुः सर्वनाम्नाऽभिधीयते। एषोऽहं त्वमसौ चेति न तु सर्वस्वरूपतः' ॥ 'नैतदिच्छन्ति पुरुषमेकं कुरुकुलोद्ब्रह्' इत्यादेश्च'। उक्ता च प्राप्तिः। 'ब्रह्मैव सन्' इत्यपि जीव एव ब्रह्मशब्दः। उपपद्यते च विरोधे। प्रमादात्मकत्वाद्बन्धस्य विमुक्तत्वं च युज्यते। 'मुक्तिर्हित्वाऽन्यथारूपं स्वरूपेण व्यवस्थितिः' इति हि भागवते ॥17॥ न च तत्तदनुमानविरोधः।

Of the two, Anandamaya cannot be the soul. For, 'hundred times the bliss of Prajapathi is the unit of Brahman's bliss. Taittiriya Upanishad says 'He who fearlessly takes his stand on Him who is beyond comprehension,

independent, not fully explained, unsupported by other things - he, the votary attains to the fearless state. And He who is in the soul.' These and other texts draw distinction between the Lord, Anandamaya and the limited soul; nor is there any conflict here with the texts, 'That you are,' Brihadaranyaka Upanishad says 'I am Brahman,' as according to Bhallaveya Sruti, "all names enter Him," the Lord is spoken of by every word. 'The Lord is indeed spoken of as He were this (visible) universe; for from Him proceed the subsistence, dissolution, and origin of the world.' And Tura Sruti says 'the Lord who is not all is still called all and He rules all. Again the Bhagavata has, 'knowledge is the understanding of the separate nature from the soul of the Lord,' and by the perception of this nature, by intense devotion and duties performed irrespective of fruits, the votary rejoices in heaven.' Atharvana Upanishad says "When this soul sees the Lord worshipped by the gods as different from souls and perceives His unlimited glory, it becomes liberated from miseries." "He who is not all, is as if He were all, He who is indeed the inner guide appears as if he were no guide. He who is the inward ruler appears as if He is the outward one (the ruled). He who is known as one and many, - He is the Purusha dwelling in all bodies; He is the Lord of all powers; He is the Brahman. Vishnu who rules all from within is named all, and is said to be all; He is denoted by all names as 'that', 'I', 'you', 'He' etc., but not being essentially identical with all." Vaisampayana says in answer to Janamejaya, 'O the foremost of the Kuru race, the wise do not approve of the doctrine that there is only one being.' From these and other authoritative texts, showing the separate nature of Anandamaya (Vishnu), the limited soul is not the blissful one. How the doubt arises has been described. But in such texts as 'Being but, Brahman he becomes Brahman etc., the word Brahman denotes the soul.' For this, it is possible and right when there is a conflict between passages or authorities. Further it is fit to speak of the soul as being released, since there is bondage on account of ignorance besetting the soul. In the Bhagavata release is defined as 'The final release consists in being restored to pure spiritual existence after casting off the *unessential* forms (material coats)'. Nor is this view to be questioned by different specious reasoning, for,

ॐ कामाच्च नानुमानापेक्षा ॐ ॥18-18॥

18. And (this) specious or deductive reasoning being framed at will, is not pure reasoning; hence (it is) not to be sought.

यथाकामं ह्यनुमातुं शक्यते। अतो न तत्त्वे पृथगनुमानमपेक्ष्यते। उक्तं च स्कान्दे –
'यथाकामाऽनुमा यस्मात् तस्मात् साऽनपगा शुतेः। पूर्वापराविरोधाय चेष्ट्यते नान्यथा
क्वचित्' इति॥ 'नैषा तर्केण मतिरापनेया' इति च ॥18॥

Indeed, specious reasoning may be framed with whatever premises we like. Therefore, in establishing what is true, absolute reasoning is not to be sought. This is also said in the Skanda, "As the reasoning may be whimsical, only such reasoning as shall not be at variance with Sruti is to be admitted for the consistent understanding of the foregoing and subsequent passages, but in no other case is it useful. Accordingly, the Sruti says: 'This faith can neither be brought nor taken away by reasoning,'

ॐ अस्मिन्नस्य च तद्योगं शास्ति ॐ ॥19-19॥

19. And (because) in this context, (the text explains) the relation of him to Them (Anandamaya etc., both here and in heaven).

अस्य जीवस्य। युक्तिसमुच्चये चशब्दः। 'सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता'।
'अनिलयनेऽभयं प्रतिष्ठां विन्दते'। 'एतमानन्दमयमात्मानमुपसङ्गामति' इत्यादि ॥19॥ ॥
इति आनन्दमयाधिकरणम् ॥06॥ 'अदृश्येऽनात्म्ये' इत्युक्तम्। तच्चादृष्यत्वम्, 'अन्तः
प्रविष्टं कर्तारमेतमन्तश्चन्द्रमसि मनसा चरन्ततम्। सहैव सन्तं न विजानन्ति देवाः'
इत्यन्तःस्थस्य कस्यचिदुच्यते। स च 'इन्द्रो राजा' 'सप्तयुञ्जन्ति' इत्यादिभिरन्यः प्रतीयते।
तस्मात् स एवानन्दमय इति न मन्तव्यम्।

'Of him', of the soul; 'And' implies accumulation of grounds. Taittiriyaeya Upanishad says "He obtains all desires by means of the Lord through His grace'. 'He who fearlessly stands devoted to Him that is unsupported, etc.' 'he approaches such Lord perfect in bliss.' In the text quoted in the previous Adhikarana, 'In the incomprehensible and in the ruler of all, etc.,' (the

quality of being incomprehensible) has been mentioned. And the same is affirmed of someone that is within, in the following text “The maker who is within, Him who is of His own accord dwells within the moon, and whom the gods though dwelling with him do not know well,” as per Taittiriya Aranyaka; and He appears one to be different from Vishnu, from the subsequent texts, “Indra, the King”- ‘the seven become yoked (to the Sun’s chariot),’ and so on; therefore, only the subject of these texts should be Anandamaya, not Vishnu. It should not however be so concluded. For,

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॥ अन्तःस्तत्त्वाधिकरण ॥07॥

॥ ANTHASTATHVADHIKARANA ॥07॥

Anthastathvadhikarana (20-21) shows that *One within whom* invisibility, an attribute of Anandamaya, is affirmed is also Vishnu, but not Indra and other souls. Indra and other names of Adhidevas (presiding deities), when applied to the one within are the names of Vishnu who cannot be identified with Indra and other souls; for the difference between them is demonstrated by the attributes which cannot be admitted in anyone other than Vishnu, while the attributes connoted by Indra and other names are to be fully and perfectly realised in Brahman.

ॐ अन्तस्तद्धर्मोपदेशात् ॐ ॥20-20॥

20. (The one) within is (Vishnu only) on account of his qualities being declared pertain to him (the inhabitant).

अन्तः शूयमाणो विष्णुरेव। ‘अन्तः स्समुद्रे मनसा चरन्तम्। ब्रह्मान्वनिन्दद्दशहोतारमर्णे’। ‘समुद्रेऽन्तः कवयो विचक्षते मरीचीनां पदमिच्छन्ति वेधसः ‘यस्याण्डकोशं शुष्ममाहुः’ इत्यादि तद्धर्मोपदेशात्। स हि क्षीरसमुद्राशयी। तस्य च वीर्यमण्डकोशः। ‘सोऽबिध्याय शरीरात् स्वात् सिसृक्षुर्विविधाः प्रजाः। अप एव ससर्जदौ तासु वीर्यमवासृजत्॥ तदण्डमभवद्वैमं सहस्रांशुसमप्रभम्। यस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः॥ आपो नारा इति प्रोक्ता आपो वै नरसूनवः। अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः’ इति

व्यासस्मृतेः। 'अहं तत्तेजो रश्मीन्नारायणम् पुरुषं जातमग्रतः। 'पुरुषात् प्रकृतिर्जगदण्डम्'
इति चतुर्वेदशिखायाम् ॥20॥

The one declared by scripture to be within is Vishnu. Taittireya Aranyaka says: "Brahma perceives Him who offers the objects to the ten senses, who is dwelling of His own accord in the sea.". "The wise know him to be dwelling in the sea", "The Brahmas pray to Him as the mainstay of all the souls of limited light whose essence is to be the cause of the egg of the universe".

Indeed it is He that dwells on the sea of milk, and His Semen is the universe. For Vyasa Smriti says "He having designed, and intending to produce the various kinds of beings out of Himself, first created water and into the water He introduced His essence. That became the golden egg radiant like the Sun of a thousand rays. And within the egg Brahma the Grandfather of all beings issued from the independent Lord. Water is called 'Naraa' since water is produced by Nara (the Lord Vishnu). And the water is the abode of the Lord. Hence he is known as Narayana". In the Chaturveda Sikha there is the following, "That all imbued thing perfect in sixfold excellence, which is not to be abandoned, which guides all the souls, which is called Narayana, was in the beginning. From this Person first issued Prakriti (Lakshmi), next the Egg full of living beings".

ॐ भेदव्यपदेशाच्चान्यः ॐ ॥21-21॥

21. And He is a different one, (also) from the indication of difference.

'इन्द्रस्यात्मानिहितः पञ्च होता' 'वायोरात्मानं कवयो निचिक्युः' 'अन्तरादित्ये मनसा चरन्तम्, देवानां हृदयं ब्रह्मान्वविन्दत्' इत्यादिभेदव्यपदेशात् ॥21॥ ॥ इति अन्तःस्तत्त्वाधिकरणम् ॥07॥ 'को ह्येवान्यात् कः प्राण्याद्यदेष आकाश आनन्दो न स्यात् इति' इत्याकाशस्यानन्दमयत्वे हेतुरुक्तः, न तु विष्णोरिति न मन्तव्यम्। यतः -

The indication of difference is contained in the texts such as "The Lord who is the inner guide of Indra and brings about experiences of objects to the five senses abiding in every heart". "The wise have found the inner

guide of Vayu. Brahma found Him dwelling of His own accord in the Sun and found Him to be the heart of gods.” (Taittiriya Aranyaka). In the text, “Who indeed can make the world act and make it act well, if this Akasha should not be bliss”? Reason is given for Akasha to be considered to ‘be the blissful’, but not Vishnu. But this position cannot be maintained.

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॥ आकाशाधिकरण ॥8॥

॥ AKASHADHIKARANA ॥8॥

Akashadhikarana (22) shows the term Akasha used in position with Anandamaya and described in the Chandogya as the course of all the Bhutas or elements etc. is also meant to denote Vishnu only; for the attributes in the subsequent sentences of the passage are appropriate to Vishnu alone. Thus it is laid down that all the terms denoting the Adhibhuta (great elements) declare Him on account of His possessing perfectly the attributes and powers of all those things and of His being the sole master and source of all their virtues or properties.

ॐ आकाशस्तल्लिङ्गात् ॐ ॥22-22॥

22. For ‘He is’ Akasha or ‘Ether’ on account of the characteristic marks attributed to it being His.

‘अस्य लोकस्य का गतिरित्याकाश इति होवाच’ इत्यत्र भूताकाशस्य प्राप्तिः। न चासौ युज्यते, किन्तु विष्णुरेव। ‘स एष परोवरीयानुद्गीथः स एषोऽनन्तः’ इत्यादि तल्लिङ्गात्। – ‘विष्णोर्नु कं वीर्याणि प्रोवोचं यः पार्थिवानि विममे रजांसि, परो मात्रया तन्वा वृधान’ इत्यादिना तस्यैव हि तल्लिङ्गम्। ‘अनन्तो भगवान् ब्रह्म आनन्देत्यादिभिः पदैः। प्रोच्यते विष्णुरेवैकः परेषामुपचारतः’ इति ब्राह्मे। ‘नामानि सर्वाणि यमाविशन्ति’ इति चोक्तम् ॥22॥ ॥ इति आकाशाधिकरणम् ॥8॥

“Who is the support of this world?” “It is Akasha,” he answered. In the Chandogya text, Akasha appears to be the element ether. However, the

element cannot be meant, but it is Vishnu only what is called Akasha; for the text declares attributes which belong only to Vishnu, viz., "He is the Lord who is supreme; He is sung the Supreme Lord; He is that which is unlimited". Also compare the texts, "Who could possibly tell the great works of Vishnu? Even Chaturmukha who counts the particles of dust cannot". (Rigveda). "You fill all space with your presence, and you are past measuring". (Rigveda). From these texts also that characteristic is appropriate to Vishnu alone. Says Brahma Purana, "Vishnu alone is spoken of by the terms the unlimited, the glorious, Brahman the perfect, the blissful and the like, which are applied to other individuals only in a qualified sense". And it has been said, "all names in their comprehensive sense declare Him (Vishnu)."

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॥ प्राणाधिकरण ॥९॥

॥ PRANADHIKARANA ॥९॥

Pranadhikarana (23) proves that for reasons similar to those propounded in the preceding Adhikarana, the term Prana generally denoting Vayu is the name of Vishnu alone in the texts quoted or similar passages. Thus all the terms applied to Adhyatmika things denote Vishnu as fully possessing the attributes and powers conveyed by such terms.

ॐ अत एव प्राणः ॐ ॥२३-२३॥

23. For the same reason, breath is (Brahman),

‘तद्वैत्वं प्राणो अभवः महान् भोगः प्रजापतेः। भुजः करिष्यमाणः यद्वेवान् प्राणयो न वा॥ इति महाभोगशब्देन परमानन्दत्वं प्राणस्योक्तम्। स च प्राणः प्रसिद्धेर्वायुरित्यापतति। न चैवं यतो विष्णुरेव प्राणः। अत एव ‘श्रीश्च ते लक्ष्मीश्च पत्न्यौ अहोरात्रे पार्श्वे’ इत्यादि तल्लिङ्गादेव ॥२३॥ इति प्राणाधिकरणम् ॥९॥ ‘यो वेद निहितम् गुहायाम्’ इत्युक्तम्। तच्च गुहानिहितम् — ‘वि मे कर्णा पतयतो विचक्षुर्वीदं ज्योतिर्हृदय आहितं यत्। विमे

मनश्चरति दूर आधीः किंस्विद्वक्ष्यामि किमु नो मनिष्ये' इति ज्योतिरुक्तम्। तच्च ज्योतिरग्निसूक्तत्वात् प्रसिद्धेश्चाग्निरेवेति प्राप्तम्। अत आह —

“You are indeed that breath which will confer, confers and conferred on the Chaturmukha the various blessings, and so you are highly blessed; and you are the breath as, you impel the nine gods guiding the senses to action”. In this passage by the expression ‘highly blessed’, supreme bliss is affirmed of Breath. By general acceptance, Breath has come to be understood as Vayu, but it is not so here. For, the Taittiriya Aranyaka says it is Vishnu who is the Breath; and for this very reason, namely, the attributes indicating Him, as in the text, ‘Sri and Lakshmi are Your consorts, the Sun and moon are Your sides’.

From the Taittiriya Upanishad, the text, ‘He who knows Him as hidden in the cave (enshrined in the innermost heart)’, has been quoted. The thing which is placed in the heart is said to be some light in the following text, “The ears turn away, the eye turns away from the light which is placed in the heart”. ‘Of the light from which the senses stray far, even the mind strays far, what shall I of poor mind say or think at all’. says Rigveda. And this light being mentioned in the hymn dedicated to Agni, avowedly it is held to be Agni only. To deny this view, the Sutrakara says:-

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॥ ज्योतिरधिकरण ॥10॥

॥ JYOTIRADHIKARANA ॥10॥

Jyotiradhikarana (24): The term Jyotis (light) in the Agni Sukta is applied to one placed in the cave of the heart as the Rules of all transcending our perception; but this abiding in the heart has been spoken of as the characteristic of Brahman, the Anandamaya. It may appear there are two Agni and Anandamaya, independently ruling in the heart. To remove this contradiction the term Jyotih in the Agni Sukta is shown to denote Vishnu only who alone can be said to be far away from the reach of the senses and

to be unlimited in His powers. Similarly all the terms admittedly naming other things in all the Suktas are to be understood as denoting Vishnu on account of His being perfect, the giver and controller of all the powers in everything.

ॐ ज्योतिश्चरणाभिधानात् ॐ ॥24-24॥

24. The light is (Brahman) only, from the statement of straying far (from the senses).

विष्णुरेव ज्योतिः। कर्णादीनां विचरणाभिधानात्। स हि'परो मात्रया तन्वावृधान' इत्यादिना कर्णादिविदूरः ॥24॥ ॥ इति ज्योतिरधिकरणम् ॥10॥

It is only Vishnu who is here called 'light', as the ears and other senses are said to stray at a distance from it; for He is, as the Rigveda says 'beyond the range of the senses, imbued all'. In this and the other texts, the Lord only is said to be remote from the senses.

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॥ गायत्र्यधिकरण ॥11॥

॥ GAYATRADHIKARANA ॥11॥

Gayatradhikarana (25-27) shows that the name Gayatri in the texts under discussion declares only Vishnu, not the metre. The Jyotih spoken of in the previous Adhikarana as abiding in the heart is declared to be Gayatri, the well-known name of a metre. But on due consideration, the attributes of this Gayatri occurring in the same Suktas etc. strictly conform to the nature of Vishnu alone. Thus we see all the terms applied to the parts of the Vedas should be taken in their comprehensive and derivative sense as declaring the excellent attributes of Vishnu.

ॐ छन्दोऽभिधानान्नेति चेन्न तथा चेतोऽर्पणनिगदात् तथा हि दर्शनम् ॐ ॥25-25॥

25. If it is objected that Gayatri denotes, not Brahman but (by general acceptance) the metre, which is so called; (we reply) it is not so, because Brahman is thus spoken of for the direction of the mind and because scripture is of such purport.

‘अथ यदतः परो दिवो ज्योतिर्दीप्यते’ इत्युक्तस्य ज्योतिषो‘गायत्री वा इदं सर्वम्’ इति गायत्र्या समारम्भः कृतः। तस्मान्न विष्णुरिति चेन्न। तथा चेताऽर्पणार्थं हि निगद्यते अग्नि गायत्र्यादिशब्दार्थरूपोऽसाविति चेतोऽर्पणार्थं हि निगद्यते। तथा हि दर्शनं‘गायति त्रायति च’ इत्यादि। ‘सर्वच्छन्दोऽभिधो ह्येषः सर्वदेवाभिधो ह्यसौ। सर्वलोकाभिधो ह्येषः तेषां तदुपचारतः’ इति वामने ॥25॥

The light referred to in the text, “Now that light which shines beyond heavens”, is mentioned at the commencement of a previous text as “Gayatri is indeed all this.’ Therefore, it is not Vishnu. This we deny; for Brahman is spoken like this in order to concentrate the mind on Brahman so that the mind may think of Brahman, as possessing the attributes etymologically connoted by the words Agni, Gayatri etc. So says scripture. “He sings and saves”, and so on. “He is declared by the names of all metres, of all the gods, of all the worlds, being the cause and Lord of all; and the other things bear these names only owing His presence in them”, says Vamana Purana.

ॐ भूतादिपादव्यपदेशोपपत्तेश्चैवम् ॐ ॥26-26॥

26. And also on account of the statement describing the beings, etc. as the feet of Him (Vishnu) to whom the description properly refers, such (Gayatri) is (Brahman).

‘तावानस्य महिमा ततो ज्यायांश्च पुरुषः। पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि’ इति। ‘सुवर्णं कोशं रजसा परीवृतम् देवानां वसुधानीं विराजम्। अमृतस्य पूर्णां तामु कलां विचक्षते पादं षड्भुतुर्न किलाविवित्स’ इति श्रुतेः। पाद इति एकदेशपरिमितं चतुर्भागबल इतिवद्भिन्नं च शब्दात्। स हि पुरुषसूक्ताभिधेयः‘यज्ञेन यज्ञमयजन्त’ इति यज्ञशब्दात्।

‘यज्ञो विष्णुर्देवता’ इति हि श्रुतिः। तस्मिन् काले महाराज राम एवाभिधीयते। यथा हि पौरुषे सूक्ते विष्णुरेवाभिधीयते’। इति च स्कान्दे ॥26॥

“The glory of the Lord is so great, and still greater is the Person. All the beings form one foot of His. And His three immortal feet are in heaven”. says Chandogya Upanishad. “The universe of gold surrounded by the quality of Rajas (and its products), the treasure trove of the gods, the splendid body of the Chaturmukha, full of released souls, they say, is but a foot, that is, but a ray of the Lord that rules the six senses. For the whole world cannot compare even with a ray of the Lord”. says Taittiriya Aranyaka.

From these scriptural passages, the foot must be understood as *representing* a small fraction and not an essential part of the Lord and different from the Lord Himself on the analogy of statements like ‘Yagnadatta has one-fourth the strength as Devadatta’. And the Lord is Vishnu, the subject of the Purusha Sukta, as evidenced by the word Yagna in, “the gods with the aid of Yagna worshipped Yagna”; and another text says ‘Yagna is the supreme deity Vishnu’. The Skanda Purana shows that Vishnu is the subject of the Purusha Sukta in, “at one time, as great King Rama only was spoken of by every name, just as Vishnu alone is spoken of in the Purusha Sukta”.

ॐ उपदेशभेदान्नेति चेन्नोभयस्मिन्नप्यविरोधात् ॐ ॥27-27॥

27. If it be objected that the one and the same thing could not have been meant, on the grounds that the texts differ; we say ‘No’; for there is no contradiction between the texts (in either case).

त्रिपादस्यामृतं दिवि इति पूर्वोपदेशः। ‘परो दिवः’ इति पञ्चम्यन्तः पश्चिमः। तस्मान्नैकं वस्त्वत्रोच्यत इति चेन्न। त्रिसप्तलोकापेक्षयोभयस्मिन्नप्यविरोधात् ॥27॥ इति गायत्र्यधिकरणम् ॥11॥ ‘प्राणो विष्णुरित्युक्तम्। तत्र ‘ता वा एताः शीर्षन् श्रियः श्रिताश्चक्षुश्चोत्रं मनो वाक्प्राणः। इत्यत्र प्राणस्य विष्णुत्वं न विद्यते। इन्द्रियैः सहाभिधानादिति। अत आह—

In the Chandogya Upanishad, the earlier text is:”His three immortal feet are in heaven”. The latter text, ‘Beyond heaven’, has the ablative case. Hence, it

may appear that no single thing is here spoken of; but it is not the fact. For there is no contradiction in whatever between the two texts, as they refer to the different views of the subdivision of the universe into three regions or seven regions. It has been said that Prana is Vishnu. In this connection, the text, “They, these, the eye, the ear, the mind, the speech, breath have their place in the head; and are called the dependents”. Aittireya Aranyaka does not admit breath being taken as Vishnu. For breath is spoken of in the rank of the senses. To remove this objection, the Sutrakara says:

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॥ पादान्त्यप्राणाधिकरण ॥12॥

॥ PAADANTYAPRANADHIKARANA ॥12॥

Paadantya pranadhikarana (28-31) shows that Prana mentioned in Aittireya is also Vishnu only, but not the Mukhyaprana or Indra or the soul for the reasons that the attributes etc. indicating Vishnu are repeatedly used implying permeation, while anything seeming to refer to Mukhyaprana or the soul could not be accepted contrary to the significance and the subject matter of the passage.

ॐ प्राणस्तथाऽनुगमात् ॐ ॥28-28॥

28. Breath is such (Brahman); for the characteristics (of the Lord) are repeated in the text.

‘तं देवाः प्राणयन्त’ ‘स एषोऽसुः स एष प्राणः’ ‘प्राण ऋच इत्येव विद्यात्’, ‘तदयं प्राणोऽधिष्ठति’ इत्याद्यनुगमात्, अत्रापि प्राणो विष्णुरेव। ‘विष्णुमेवानयन् देवा विष्णुं भूतिमुपासते। स एव सर्ववेदोक्तस्तद्रथो देह उच्यते’ इति स्कान्दे। ब्रह्मशब्दानुगमाच्च ॥28॥

The characteristics of the Lord recur in the following and other texts: “Him the gods made known to their pupils”. “He is the Lord, He is the Prana, the highly blissful”. Aittireya Aranyaka says, “Let him understand that all the Slokas refer to breath. The breath dwells in this body, which is described to be his car”.

Here as well, the breath is but Vishnu. This is distinctly told in the Skanda. 'The gods brought to their pupils the knowledge of Vishnu. They contemplate Vishnu as their wealth; it is He whom all the Vedas sing, and this body is said to be His chariot'. That breath Vishnu also follows from the recurrence of the word, 'Brahman'.

ॐ न वक्तुरात्मोपदेशादिति चेदध्यात्मसम्बन्धभूमा ह्यस्मिन् ॐ ॥29-29॥

29. If it be said that Breath cannot be Vishnu, as the speaker declares himself to be breath, the objection is to be rejected as not valid, for in this context, the references to the Lord's presence in the many embodied things are numerous.

'प्राणो वा अहमस्मृषे' इति वक्तुरात्मोपदेशादिन्द्र एवेति चेन्न, 'प्राणस्त्वं प्राणः सर्वाणि भूतानि' - इति बह्वध्यात्मसम्बन्धो ह्यत्र विद्यते ॥29॥

According to the Aittireya Aranyaka, "Breath indeed am I, O sage", the speaker declaring himself to be breath it may be stated that Indra as the speaker should be taken to be breath. But this view cannot be taken; for in the same passage, the text says, "Breath you are, Breath are all the beings" and thus point to the relation with permeation, the Lord in the plurality of the things for,

ॐ शास्त्रदृष्ट्यातूपदेशो वामदेववत् ॐ ॥30-30॥

30. The declaration is made only in reference to Sastra (the administrator by Indra) as by Vamadeva.

शास्त्रमन्तर्यामि। 'संविच्छास्त्रं परं पदम्' इति हि भागवते। 'तत्तन्नाम्नोच्यते विष्णुः सर्वशास्त्रत्वहेतुतः। न क्वापि किञ्चिन्नामास्ति तमृते पुरुषोत्तमम्' इति पाद्मे। 'अहं मनुरभवं सूर्यश्च' इत्यादिवत् ॥30॥

Sastra means the ruler within, the Lord Vishnu. The word Sastra is indeed so used in the Bhagavatha passage, "The knowledge, the Sastra, the final abode." The Padma Purana says, "Vishnu is declared by all the names of different things, for the reason that He rules all." There is no word which

names a thing without declaring Purushothama (the Lord of Lords). Like the declarations of Vamadeva "I was Manu and Surya, etc.", Indra's speech is to be understood.

ॐ जीवमुख्यप्राणलिङ्गान्नेति चेन्नोपासात्रैविध्यादाश्रितत्वादिह तद्योगात् ॐ ॥31-31॥

31. If it be said that (by the word 'Breath' Brahman) is not meant, on account of the characteristic marks of the individual soul and the Chief of breaths (being apparently mentioned); we say 'No', on account of the three fold-ness of devout meditation being taught, the same being taken up as the subject of this context; and on account of their fitness.

तावन्ति शतसंवत्सरस्याह्नां सहस्राणि भवन्ति' इति जीवलिङ्गम्। प्राणसंवादादि मुख्यप्राणलिङ्गम्। तस्मान्नेति चेन्न। अन्तर्बहिः सर्वगतत्वेनेत्युपासात्रैविध्यादिहाश्रितत्वाच्च। 'स एतमेव सीमानं विदार्येतया द्वारा प्रापद्यत्' 'स एतमेव पुरुषं ब्रह्म ततममपश्यत्' 'एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः' इत्यादिना। 'महिदासाभिधो जज्ञे इतरायास्तपोबलात्। साक्षात् स भगवान् विष्णुर्यस्तन्त्रं वैष्णवं व्यधात्' इति ब्रह्माण्डे। तत्तदुपासनायोग्यतया च पुरुषाणाम्। 'केषांचित् सर्वगतत्वेन केषांचिद्धृदये हरिः। केषांचिद्बहिरेवासावुपास्यः पुरुषोत्तमः' इति ब्राह्मे॥ 'अग्नौ क्रियावतां विष्णुर्योगिनां हृदये हरिः। प्रतिमास्वप्रबुद्धानां सर्वत्र विदितत्मानाम्' इति च ॥31॥ ॥ इति पादान्त्यप्राणाधिकरणम् ॥12॥

The characteristic marks of the individual soul are contained in the text from Aittireya Aranyaka and those of the Chief of breaths are to be found in the passages describing the dispute between the Pranas. Hence it may be argued that this breath cannot be identified with Vishnu. This argument is not valid, for the three-fold form of devotion to Brahman within one's self, out of self, and in everything, is meant to be taught and in the passage, the same subject is distinctly taken up for elucidation. 'He, having cut through the same limit, by this same route, has entered Brahma's heart; he, (the Chaturmukha), saw the same perfect Brahman present everywhere'. 'All this has been indeed said by Mahidasa of perfect wisdom, the son of Itara'. The Brahmanda Purana says, Vishnu who has produced the Pancharatra expounding the supremacy of Vishnu has himself appeared (in the world)

under the name of Mahidasa, in consequence of the meritorious austerity practised by Itara. And the reason why the persons vary in their eligibility for practising particular forms of meditation is detailed in the following Smritis.

Brahma Purana says 'By some Hari is to be meditated upon as abiding everywhere; by some others as abiding in their heart; and by some others again as an object without themselves under the forms of Rama, Krishna etc. It also says Vishnu is to be sought in the sacred fire by those who are eligible to perform sacrifices and other scriptural duties, and in their own heart by the sages who can meditate by controlling their senses and vital airs; in the idols, by the unenlightened; and as all-imbued by those that have known the Lord.

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचिते श्रीमद्ब्रह्मसूत्र भाष्ये प्रथमाध्यायस्य
प्रथमः पादः ॥०१-०१॥

**Thus is the first paada of the first Chapter of Srimad Brahma
Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada
Charya ॥०१-०१॥**

प्रथमाद्यायः (समन्वयाध्यायः) ॥०१॥

FIRST CHAPTER (SAMANVAYA ADHYAYA) ॥०१ ॥

द्वितीय पादः ॥०१-०२॥ SECOND PAADA ॥०१-०२॥

This Paada chiefly discusses how the significant names admittedly denoting other things are to be interpreted as the names of Brahman. There is one Adhikarana devoted to Namasamanvaya (the application of a proper name), as a large number of significant terms become thereby easily explained.

लिङ्गात्मकानां शब्दानां विष्णौ प्रवृत्तिं दर्शयत्यस्मिन् पादे प्राधान्येन। 'ब्रह्म ततमम्' इति सर्वगतत्वमुक्तं विष्णोः। तच्च 'तस्यैतस्यासावादित्यो रसः' इत्यादिनाऽऽदित्यस्य प्रतीयत इत्यतोऽब्रवीत्।

Omnipresence has been affirmed of Vishnu, as in the text, 'Brahman, that which is most widely spread'; and the same from a reference to the text Aittiriya Aranyaka, "Of this Chaturmukha, just spoken of, in the far, Aditya is the Lord" and so forth, appears to be affirmed of the Sun. To correct this view, the Sutrakara says:-

॥ सर्वगतत्वाधिकरण ॥01॥

॥ SARVAGATATVADHIKARANA ॥01 ॥

Sarvagatatvadhikarana (1-8) demonstrates that the term conveying the attribute of omnipresence which occurs in the Aditya Sruti denotes Brahman only, since He alone possesses that attribute in the unrestricted sense; but neither Aditya the Sun nor the souls are meant. In the whole Adhikarana, the arguments advanced by the Sutras are so very clear that Badarayana's system cannot be construed as favouring the theory of Absolute Identity. Hence under Sutra (6) the Acharya remarks that nothing should be assumed in the absence of authority, and means that the difference so emphatically established between the Lord and the soul cannot be represented as unreal,

ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ ॥01-32॥

1. (That which is declared to be) everywhere is that (Brahman only), from the use of (the word Brahman) avowedly denoting Him.

‘स यश्चायमशरीरः प्रज्ञात्मा’ इत्यादिना सर्वत्रोच्यमानो नारायण एव। ‘तदेव ब्रह्म परमं कवीनाम्’। ‘परमं यो महद्ब्रह्म’। ‘वासुदेवात् परः को नु ब्रह्मशब्दोदितो भवेत्। स हि सर्वगुणैः पूर्णस्तदन्ये तूपचारतः’ ॥ इति तस्मिन्नेव प्रसिद्धब्रह्मशब्दोपदेशात् ॥01॥

In Aittireya Aranyaka “He, who is without a body, who is essentially wisdom etc.”, and other texts, ‘He who is said to suffuse everything is only Narayana’. Maha Narayana text says “That indeed is the highest Lord (Brahman) of the wise,”; “He who is the highest Brahman, the Supreme Lord.” “Who else than Vaasudeva could be spoken of as Brahman?” None else, for He alone is perfect in excellence; all other beings than He are only in a limited sense denoted by the word Brahman. Thus the word Brahman, denoting, by established usage, Vishnu, the omnipresent, occurs in the passage.

ॐ विवक्षितगुणोपपत्तेश्च ॐ ॥02-33॥

2. And because the qualities (appropriate) desired to be expressed are possible (in Brahman) only.

‘स योऽतोऽश्रुतः’ इत्यादि। स हि ‘न ते विष्णो जायमानः’ इत्यादिनाऽश्रुतत्वादिगुणकः। ‘स सविता स वायुः स इन्द्रः, सोऽश्रुतः सोऽदृष्टो यो हरिर्यः परमो यो विष्णुर्योऽनन्तः’ इत्यादि चतुर्वेदशिखायाम् ॥02॥ न चादिशब्दाच्चक्षुर्मयत्वादेश्च जीव इति वाच्यम्।

In such texts as Aittireya Aranyaka, “He who is all-imbued, is not heard by the ear etc”. Indeed it is He who is the possessor of the qualities of not being heard etc. as shown by the text Rigveda, “O Vishnu, no one was, is or will be, that can comprehend Your great glory to the fullest extent”. The Chaturveda Sikha has this “He is the creator, He is Vayu the perfectly wise and strong, He is Indra the wealthy, He is the unheard, He is the unseen, who is Hari the purifier, who is the highest Lord Vishnu, the unlimited.”

From the occurrence of the word Aditya the Sun and from the attributes of being the dweller in the eye, it cannot be argued that the unheard is the individual soul, for:

ॐ अनुपपत्तेस्तुन शरीरः ॐ ॥03-34॥

3. (On the other hand), the (all imbued) is not the embodied soul, as it is quite impossible (to predicate His omnipresence).

एकस्य सर्वशरीरस्थत्वानुपपत्तेरेव ॥03॥

That is, it is impossible and against fact and reason that one and the same individual soul could be in all bodies at the same time.

ॐ कर्मकर्तृव्यपदेशाच्च ॐ ॥04-35॥

4. And because there is the denotation of the one (Brahman) as the object, and (of the soul) as the agent.

‘आत्मानां परस्मैशंसति’ इत्यादि ॥04॥

In such passages from Aittireya Aranyaka as, “To him who expounds the nature of Atman to another that is ineligible viz., the Vedas cease to give milk i.e., to produce the desired results”.

ॐ शब्दविशेषात् ॐ ॥05-36॥

5. On account of the emphatic use of the word (Brahman) and of the particle of emphasis being used to restrict the word (Brahman).

‘एतमेव ब्रह्मेत्याचक्षते’ इति। न हि जीवमेव ब्रह्मेत्याचक्षते। ‘एष उ एव ब्रह्मैष उ एवात्मैष उ एव सवितैष उ एवेन्द्र एष उ एव हरिर्हरति परः परानन्दः’ इति चेन्द्रद्युम्नशाखायाम् ॥05॥

As in Aittireya Aranyaka “Him alone they call Brahman”. For the individual soul is not spoken of as Brahman emphatically. “This Vishnu is indeed Brahman: this Vishnu is indeed Atman: this Vishnu is indeed the creator: this Vishnu is indeed Indra: this Vishnu is indeed Hari who accepts our offerings in sacrifices and cleanses the good of their sins, who is of perfect bliss,” says also the Indradyumna Sakha.

ॐ स्मृतेश्च ॐ ॥06-37॥

6. And on account of Smriti:

‘अहमात्मा गुडाकेश सर्वभूताशयस्थितः’ ‘गामाविश्य च भूतानि धारयाम्यहमोजसा’ इत्यादि। न चा प्रामाणिकं कल्प्यम् ॥06॥

Such as “O Arjuna, who has overcome sleep, I am the Atman that abides in the heart of all beings,” “I appear on the earth, and by My own might

support the beings” and so on (Bhagavad Gita). No other thing should be assumed, in the absence of, or against, authority.

ॐ अर्भकौकस्त्वात् तद्व्यपदेशाच्च नेति चेन्न निचाय्यत्वादेवं
व्योमवच्च ॐ ॥07-38॥

7. If it be said that the passage does not refer to the all-imbued Brahman, on account of the smallness of the abode, and on account of the reference to the same (soul) we say 'no', because Brahman has thus to be contemplated and because the case is analogous to that of space.

सर्वेषु भूतेष्वित्यल्पौकस्त्वाच्चक्षुर्मयत्वादिना जीवव्यपदेशाच्च नेति चेन्न। अर्भकौकस्त्वेन चक्षुर्मयत्वादिरूपेण च तस्यैव विष्णोर्निचाय्यत्वात्। सर्वगतत्वेऽप्यल्पौकस्त्वं च युज्यते व्योमवत्। 'सर्वेन्द्रियमयो विष्णुः सर्वप्राणिषु च स्थितः सर्वनामाभिधेयश्च सर्ववेदोदितश्च सः' इति स्कान्दे ॥07॥

That is, the thing which is said to abide in all beings may appear different from Brahman, on account of the smallness of the abode viz., the heart of beings; so also from the reference appropriate to the individual soul as dwelling in the eye and other organs of sense. But this view is not correct; for the text intends that Vishnu, though all imbued unlike the soul, is to be contemplated as abiding in the narrow heart, and as the ruler of the senses. Further omnipresence is consistent with residence in a point of space as in the case of space itself. "Vishnu is the Lord of all the senses. As such, He dwells in all beings. He is declared by all names and words and He is loudly sung by all the Vedas." so says the Skanda Purana.

ॐ सम्भोगप्राप्तिरिति चेन्न वैशेष्यात् ॐ ॥08-39॥

8. (Then) if it be said that (the two) should equally partake (of the experiences), it is to be denied on account of the difference.

जीवपरयोरेकशरीरस्थत्वे समानभोगप्राप्तिरिति चेन्न। सामर्थ्यं वैशेष्यात्। उक्तं च गारुडे — 'सर्वज्ञाल्प ज्ञताभेदात् सर्वशक्त्यल्पशक्तिः। स्वातन्त्र्यपारतन्त्र्याभ्यां

सम्भोगो नेशजीवयोः' इति च ॥०८॥ ॥ इति सर्वगतत्वाधिकरणम् ॥०१॥ 'जन्माद्यस्य यतः' इत्युक्तम्। तत्रात्तृत्वं, 'स यद्यदेवासृजत तत्तदत्तुमधियत। सर्वा वा अत्तीति तददितेरदितित्वम्' इत्यदितेः प्रतीयते। 'स यद्यदेवासृजत' इति पुल्लिङ्गम् च 'कूटस्थोऽक्षर उच्यते' इत्यादिवत्। अत्रोच्यते -

That is, if the two, the individual soul and the Supreme Lord, being in the same body should be supposed to equally undergo the experiences of that body, the view is to be refuted on the ground that their power differs. This is also said in the Garuda Purana, "There is no equality in experience between the Lord and the soul; for the Lord is all-knowing, all powerful and absolute, while the soul is of little understanding, of little power, and absolutely dependent," and so on.

In the second Sutra from Brihadaranyaka Upanishad, "That from which, etc. Brahman has been stated as the cause of all the states of the world", but in the text, 'Whatever He created, He was eager to devour; from the fact that He devours everything. Aditi, the devourer has been so called,' the act of devouring i.e., dissolution is affirmed of the devourer, Aditi. The reference to Aditi, by a pronoun in the masculine gender in 'Whatever He created', is to be explained like the use of the word Akshara in "the unchanging Akshara." etc. (Bhagavad Gita). To remove this doubt, the following Sutra proceeds:

* * *

॥ अत्तृत्वाधिकरण ॥०२॥

॥ ATHRUTVADHIKARANA ॥०२॥

Athrutvadhikarana (9-10) shows it is only Brahman that is called Aditi. Brihadaranyaka Upanishad says He is the destroyer of all, since He alone can be taken as the devourer of all things, animate and inanimate, as the one existing during Pralaya etc. These characteristics occurring in the passage are peculiar to Brahman only. Thus the absolute authorship declared in the definition of Brahman is maintained.

ॐ अत्ताचराचरग्रहणात् ॐ ॥09-40॥

9. (Brahman) is the devourer (Aditi) on account of the animate and the inanimate world being mentioned (as His food).

न हि चराचरस्य सर्वस्यात्तृत्वमदितेः। 'स्रष्टा पाता तथैवात्ता निखिलस्यैक एव तु। वासुदेवः परः पुंसामितरेऽल्पस्य वा न वा' इति स्कान्दे। 'एकः पुरस्ताद्य इदं बभूव यतो बभूव भुवनस्य गोपाः। यमप्येति भुवनं साम्पराये स नो हरिर्घृतमिहायुषेऽत्तु देवः' इति शुतिः ॥09॥

For Aditi, the mother of the gods, cannot be said to be the devourer of all the animate and inanimate worlds. The Skanda Purana says, "Vaasudeva, the highest Lord of all beings is the sole author of creation, protection and dissolution; other deities may or may not be, in limited spheres under them". The Ghrita Sukta says "That Hari, the glorious Lord, who alone was in the beginning, from whom this world came into existence, who is the one-protector of the world, to whom the world returns during deluge or on release, may accept the offering of clarified butter for the prolongation of our life'.

ॐ प्रकरणाच्च ॐ ॥10-41॥

10. And on account of the topic under discussion.

अप्संवत्सरसृष्ट्यादिना तत्प्रकरणाच्च। 'नेहासीत् किञ्चनाप्यादौ मृत्युरासीद्धरिस्तदा। सो त्मनो मनसाऽस्त्राक्षीदप एव जनार्दनः॥ शयानस्तासु भगवान्निर्ममेऽण्डं महत्तरम्। तत्र संवत्सरं नाम ब्रह्माणमसृजत् प्रभुः॥ तमत्तुं व्याददादास्यं तदाऽसौ विरुराव ह॥ अथं तं कृपया विष्णुः सृष्टिकर्मण्ययोजयत्। सोऽसृजद्भुवनं सर्वमद्यार्थ्य हरये विभुः॥ इति ब्रह्मवैवर्ते ॥10॥ ॥ इति अत्तृत्वाधिकरणम् ॥02॥ सवत्रिकः परः उक्तः। 'ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे। छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्रयो ये च त्रिनाचिकेताः'। इति पिबन्तौ प्रतीयेते। तौ काविति। उच्यते।

For the topic under discussion in the passage is Vishnu (Narayana) engaged in the creation of water and the Chaturmukha also called Samvatsara. The

Brahma Vaivarta Purana says, "Before creation, there was nothing of the dependent world and there was only Hari called Mrityu. By His supreme will, Janardana, the redeemer created water; dwelling on that expanse of water, the glorious Lord created the grand egg of the universe. In the universe, the mighty Lord created Brahma called Samvatsara. The Lord opened his mouth to devour him and Samvatsara shouted out in fear. Then taking pity on him, the all-imbued Lord appointed him the maker of the world. The able Brahma then created all the worlds to be offered to Hari, the devourer.

The Supreme Lord has been said to the one devourer of all. In the Katha text, "The sages who cherish the five fires and have thrice performed Nachiketa sacrifice, say that the two that are seated within the most exalted of souls, viz., Vayu, in the heart of those persons whose body is hallowed on account of meritorious deeds, and the two that drink the sweet essence of righteous acts, are like the shade and the hot Sun to the righteous and unrighteous respectively." there appear some two that are said to be drinking.' Who are those two? This question is answered here.

* * *

॥ गुहाधिकरण ॥०३॥

॥ GUHADHIKARANA ॥०३॥

Guhadhikarana (11-12) answers an objection to the conclusion arrived at in the preceding Adhikarana, which is, "How can the Lord be said to be the devourer of all, in as much as it is not fit to suppose that He is subject to the experience of the fruits of Karma? The Katha Sruti which seems to convey that the Lord enjoys the Karma Phala should also be taken in a restricted sense. It is decided that the two mentioned in the Katha Sruti are not the Lord and the soul, in which case a restricted sense might be taken but the two are the two manifestations of the Lord Himself present in the heart of men; and He is the consumer of Karma Phala, too. For, in Him alone, it is possible to find the attributes of being present in the cave of the

heart etc. But the Srutis stating that the Karma Phala does not go to Him, intend that the Lord is not subject to any undesirable experience

ॐ गुहां प्रविष्टावात्मानौ हि तद्वर्शनात् ॐ ||11-42||

11. The two (who have entered) into the cave, are indeed, both Atman (the Lord), from this very well-known characteristic, and from scripture to that effect.

गुहां प्रविष्टौ पिबन्तौ विष्णुरूपे एव। 'धर्मा समन्ता त्रिवृतं व्यापतुस्तयोर्जुष्टिं मातरिश्वा जगाम' इत्यादिना तद्वर्शनात्। 'आत्माऽन्तरात्मेति हरिरेक एव द्विधा स्थितः। निविष्टो हृदयेनित्यं रसं पिबति कर्मजम्' ॥ इति बृहत्संहितायाम्। शुभं पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत्। पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित् ॥ इति पाद्मे ॥ 'यो वेद निहितं गुहायाम्' इत्यादिना प्रसिद्धं हिशब्देन दर्शयति ॥11॥

The two in the cave (heart) that are drinking the essence of bliss are only the two forms of Vishnu. According to Rigveda, 'The glorious two present everywhere have taken their abode in the body composed of three elements, to which for the purpose of worshipping them Vayu has corrected.' This and like texts speak to that effect. Brihat Samhita also says 'The one Lord Hari assumes are two forms known as Atman and Antaratman, though He is an individual one, dwells in the heart of beings and accepts the pure pleasure arising from their good works. The Padma Purana says "Lord Hari always enjoys only what is blissful and never the opposite. Who can possibly conceive the action of the Lord of perfect bliss"? This dwelling in the cavity of the heart is a well-known reference to Brahman in such texts as "He knows that Brahman as hidden in the cave of the heart (Taittiriya Upanishad), which is indicated by the particle of emphasis "हि" (indeed) in the Aphorism".

ॐ विशेषणाच्च ॐ ||12-43||

12. And on account of the distinguishing attributes.

'यः सेतुरीजानानामक्षरं ब्रह्म तत्परम्' इति। 'पृथग् वक्तुं गुणास्तस्य न शक्यन्तेऽमितत्वतः। यतोऽतो ब्रह्मशब्देन सर्वेषां ग्रहणं भवेत् ॥ एतस्माद्ब्रह्मशब्दोऽयं विष्णोरेव विशेषणम्। अमिता

हि गुणा यस्मान्नान्येषां तमृते विभुम् ॥ इति पाद्वे। न च जीवे समन्वयोऽभिधीयते। 'सत्य आत्मा सत्यो जीवः सत्यं भिदा सत्यं भिदा सत्यं भिदा मैवारुवण्यो मैवारुवण्यो मैवारुवण्यः' इति भाल्लवेयश्रुतिः। 'आत्मा हि परमः स्वतन्त्रोऽधिगुणो ऽऽल्पशक्तिरस्वातन्त्रोऽवरः' इति च भाल्लवेयश्रुतिः। 'यथेश्वरस्य जीवस्य भेदः सत्यो विनिश्चयात्। एवमेव हि मे वाचं सत्यां कर्तुमिहार्हसि' ॥ 'यथेश्वरश्च जीवश्च सत्यभेदौ परस्परम्। तेन सत्येन मां देवास्त्रायन्तु सहकेशवाः॥' इत्यदेर्नासत्यो भेदः ॥12॥ ॥ इति गुहाधिकरणम् ॥03॥ आदित्ये विष्णुरित्युक्तम्। 'य एष आदित्ये पुरुषः सोऽहमस्मि स एवाहमस्मि' इत्यादाव ग्रीनामेवादित्यस्थत्वमुच्यते। अतोऽक्ष्यादित्ययोरैक्याद् 'य एषोऽन्तरिक्षिणि पुरुषो दृश्यत' इत्यत्राप्यग्निरिवोच्यते। अतः 'तद्यथा पुष्करफलाश आपो न शिलष्यन्त एवमेवंविधि पापं कर्म न शिलष्यते' इत्यग्निज्ञानादेव सर्वपापश्लेषान्मोक्षोपपत्तिरिति। अतो ब्रवीति –

As contained in “He who is the landing place of the sacrificers, who is Brahman, the highest Lord of perfect qualities, of immutable essence”, the qualities of the Lord cannot be individually described; for they are innumerable. Hence, He is called Brahman, which means absolutely perfect, so that all His qualities may be collectively denoted. And for this reason, the word Brahman is invariably used to denote Vishnu as distinguished from other deities. For except the Lord, none are of immeasurable qualities as per Brahma Purana. For Paingī's Sruti states “the Lord is real, the soul is real, their distinction is real, real is their distinction, real is their distinction, the Lord is not to be pleased, is not to be pleased, not to be pleased at all by those who deny the reality of this distinction”. And Bhallaveya Sruti says, “The Lord indeed is the Highest, absolute, highest in excellence; the soul is of limited power, dependent, humble”. “The distinction between the Lord and the soul is true and In virtue of my belief in the reality of the distinction between the Lord and the soul, may Kesava and all the deities defend me’. From these references and arguments it would appear that the distinction between the Lord and the soul is not unreal. It has been said that the dweller in the Sun, namely, Anandamaya is Vishnu.

But in the text commencing with, ‘This person who is in the Sun is I; I am he. He, indeed, am I’. “Fires are said to dwell in the Sun, etc.” Hence as also in the text, “He who is seen in the eye”. Agni alone is spoken of, the eye and the Sun being said to be of the same nature. Wherefore, as

described in the text, “Therefore just as water does not adhere on to a lotus leaf, so to him that has thus known Brahman sinful acts do not adhere”. From a knowledge of Agni alone, the absolution from all sins and salvation seem possible not from Brahman; hence Brahman is not Anandamaya. To remove this doubt the Sutra proceeds.

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॥ अन्तराधिकरण ॥04॥

॥ ANTHARADHIKARANA ॥04॥

Antharadhiakarana (13-17) shows that He who is within the eye (or Sun) is Vishnu and not Agni. It is pointed out that though Agni is present in the eye, only Vishnu, the Antaryamin is meant, since He is mentioned as the Ruler; while Agni, one of the souls, cannot be consistently supposed to be the ruler of another soul like himself.

ॐ अन्तर उपपत्तेः ॐ ॥13-44॥

13. The person (enjoying bliss) within (the eye) is (Brahman) only, on account of the agreement of (the several) characteristic attributes.

चक्षुरन्तस्थो विष्णुरेव। ‘त्रिपादस्यामृतं दिवि’ इत्यादिना तस्यैवामृतत्वाद्युपपत्तेः। ब्रह्मशब्दाद्युपपत्तेश्च। ‘सोऽहमस्मि’ इत्यादित्वन्तर्याम्यपेक्षया। ‘अन्तर्यामिणमीशेशमपेक्ष्याहं त्वमित्यपि। सर्वे शब्दाः प्रयुज्यन्ते सति भेदेऽपि वस्तुषु’ इति महाकौर्मे ॥13॥

He who is in the eye is only Vishnu. From the texts such as Rigveda, “The three immortal feet of His are in heaven and immortality and other characteristics only point to Him”; and also on account of the propriety of the use of the words Brahman etc. Vishnu is the dweller within the eye etc. ‘He is I’ and other texts have proceeded with reference to the Lord as the inner guide. It is said in the Mahakaurma, “It is with reference to the Lord of lords that directs from within, that the words, ‘I’, ‘He’, ‘You,’ are used. All the words are used to denote the Lord within, though the things themselves may differ.

ॐ स्थानादिव्यपदेशाच्च ॐ ॥14-45॥

14. And on account of the statement (of the power of the Lord displayed) in particular places etc.

‘तद्यदस्मिन् सर्पिर्वोदकं वा सिञ्चति वर्त्मनी एव गच्छति’ इत्यादिस्थानशक्तिः वामनिर्भाम निरित्याद्यात्मशक्तिश्चोच्यते। तस्य ह्येत्यल्लिङ्गम्। ‘स ईशः सोऽसपत्नः स हरिः स परः स परोवरीयान् यदिदं चक्षुषि सर्पिर्वोदकं वा सिञ्चति वर्त्मनी एव गच्छति स वामनः स भामनः स आनन्दः सोऽच्युतः’ इति चतुर्वेदशिखायाम्। ‘यत्स्थानत्वादिदं चक्षुरसङ्गं सर्ववस्तुभिः। स वामनः परोऽस्माकं गतिरित्येव चिन्तयेत्’ इति वामने ॥14॥

“So whatever may be sprinkled in the eye, ghee or water, runs out both sides.” This and other texts state the power of the Lord with reference to the place. In the text beginning with ‘Vamani (He who leads the beautiful) and Bhamani (He who endows everything with brilliance)’ the power of the Lord which is the cause of causes, is spoken of. And this characteristic surely belongs to Vishnu. So says Chaturveda Sikha “He is the ruler, He is without a rival, He is Hari the Saviour, He is supreme, He is the highest of the high; whatever is sprinkled in the eye, ghee or water, completely runs out both ways; He is Vamana; He is Bhamana; He is bliss; He is the unshaken”. The same is said in the Vamana Purana. ‘Owing to whose presence this eye is untouched by all things, that Vamana is our Lord and asylum; so should the votary contemplate Him’.

ॐ सुखविशिष्टाभिधानादेव च ॐ ॥15-46॥

15. And (the one within is Brahman only), on account of the direct statement referring to the supreme bliss (of the Lord).

‘प्राणो ब्रह्म कं ब्रह्म खं ब्रह्म’ इति, ‘विज्ञानमानन्दं ब्रह्म’ ‘आनन्दो ब्रह्मेति व्यजानात्’ इत्यादेस्तस्यैव हि लक्षणम् ‘लक्षणं परमानन्दो विष्णोरेव न संशयः। अव्यक्तादितृणान्तास्तु विप्लुडानन्दभागिनः’ इति ब्रह्मवैवर्ते॥ न च मुख्ये सत्यमुख्यं युज्यते ॥15॥

From the texts in Brihadaranyaka Upanishad, “Breath is perfect, bliss is perfect, wisdom is perfect”, “Perfect wisdom and bliss are Brahman”. As per

Taittiriya Upanishad, “He knew Brahman to be bliss, perfect bliss, perfect bliss is indeed the characteristic of Him only’. The Brahma Vaivarta says, the characteristic of supreme bliss belongs beyond doubt, only to Vishnu; from Avyakta (Sri) to the blade of grass all enjoy but a drop of bliss”. And it would not be right, while the word is possible to be understood in its comprehensive sense, to take it in a restricted sense.

ॐ शुतोपनिषत्कगत्यभिधानाच्च ॐ ||16-47||

16. And (the one within is Brahman only), from the statements of the conduct of the person who has heard the Upanishads, etc. by Vayu to Brahman, (Karya Brahman or Para Brahman as the case may be).

‘स एनान् ब्रह्म गमयति’ इति। न ह्यन्यविद्यया अन्यगतिर्युक्ता ||16||

This is referred to in the text, “he leads these to Brahman”. For it is not reasonable to suppose that by the knowledge of one, the individual soul, a different one (Brahman) could be reached.

ॐ अनवस्थितेरसम्भवाच्च नेतरः ॐ ||17-48||

17. And (The one within the eye is Brahman, only not Agni or any other); for, otherwise, it (supposition) would involve a regression in infinitum (Anavastha) or an impossibility.

जीवस्य जीवान्तरनियामकत्वेऽनवस्थितेः, साम्यादसम्भवाच्च न जीवः। नियमप्रमाणाभावात्। अनीश्वरापेक्षत्वाच्च ||17|| ॥ इत्यन्तराधिकरणम्॥ ‘यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः’ इत्याद्यन्तर्याम्युच्यते। तत्र च ‘एतदमृतम्’ इत्युक्तममृतत्वमुच्यते। स च ‘यस्य पृथिवी शरीरम्’ इत्यादिना सर्वात्मकत्वात् प्रकृतिस्तत्तज्जीवो वा युक्तः। न हि विष्णोः पृथिव्यादिशरीरत्वमङ्गीक्रिय – इत्यत आह

If one individual soul is said to rule another, this would involve a *regresses ad infinitum*; for the second would have to be ruled by a third, the third by a fourth, etc.; on account of one soul being of the same dependent order as

another as well as owing to the impossibility of asserting of him the power of ruling other souls, He who is in the eye is not the individual soul; for there is no authority to restrict that one particular soul has control over another. And this, of course, refers to the disputants who do not admit the existence of the Lord.

In such texts as "He who is seated on Prithivi, who is different from Prithivi, but whom Prithivi does not know, of whom Prithivi is the body, who actuates Prithivi from within, He, the Atman is your Lord, the inner guide, the immortal one," thus the inner guide is spoken of. And there again, in the text "This is immortal", immortality is declared of the one within. But from such texts as, "He whose body is Prithivi", that thing, as permeating all, would be rightly taken to be the material cause or the several souls. For the state of being embodied in gross matter, earth etc. is not admitted in the case of Vishnu. To remove this objection, the Sutrakara says,

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॥ अन्तर्याम्यधिकरण ॥०५॥

॥ ANTHARYAMYADHIKARANA ॥०५॥

Antharyamyadhiakarana (18-20) discusses the objection to the conclusion of the preceding Adhiakarana, which describes an Antaryamin dwelling in Prithvi as the ruler of all and who as being the master of the physical body can be taken only as the limited soul etc. Vishnu is the Antaryamin spoken of in all these passages, for the characteristics of being unknown even to the presiding deities, of being absolutely independent and blissful though present in everything, of being absolutely immortal etc., are possible to find only in Him; whereas the soul cannot be supposed to be present in everything and in all souls. Nor could He who has been declared to be different from the soul, be regarded as such. On the other hand, it is possible to understand how all other things (matter and souls) can be spoken of as the body of the Lord, though He is not subject to the limitations of a physical body.

ॐ अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॐ ॥18-49॥

18. The internal ruler (is Vishnu), on account of His characteristic attributes being mentioned in the passage treating the Adhidevas, etc. (Presiding deities, etc.)

‘यं पृथिवी न वेद’ ‘यः पृथिव्या अन्तर’ – , इत्यादिना अधिदैवादिषु तद्धर्मव्यपदेशाद्विष्णुरे वान्तर्यामी। स हि ‘न ते विष्णो जायमानो न जातः’। ‘स योऽतोऽशुतोऽगतोऽमतोऽन्तोऽदृष्टोऽविज्ञातोऽनादिष्टः सर्वेषां भूतामन्तरपुरुष’ इत्यादिनाऽविदितोऽन्तरश्च ॥18॥

From such texts as “He whom Prithivi does not know, who is different from Prithivi”, containing attributes characteristic of Brahman, declared in passages treating the presiding deities, etc. He is the incomprehensible, and the dweller-in declared in the texts “O, Vishnu, no one who was, is or will be, can fully comprehend Your glory”, “he who is present everywhere, but not heard, reached, thought out, guided, seen, perceived or commanded, who is the Person dwelling within all beings”, says Aittireya Aranyaka.

ॐ न च स्मार्तमतद्धर्माभिलापात् ॐ ॥19-50॥

19. Nor is He the Pradhana declared by Smriti, the characteristic attributes of this not being mentioned.

त्रिगुणत्वादिप्रधानधर्मानुक्तेर्न स्मृत्युक्तं प्रधानमन्तर्यामि ॥19॥

The internal ruler is not the Pradhana (matter) which is the subject of Kapila Smriti, because the attributes characterising Pradhana, namely, being the material cause of the three qualities (Satwa, Rajas, Tamas), etc. are not mentioned.

ॐ शारीरश्चोभयेऽपि हि भेदेनैनमधीयते ॐ ॥20-51॥

20. (Nor) is the embodied soul (the internal ruler); for both speak of the soul as distinct (from the Ruler within).

‘य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः’ ‘यो विज्ञाने तिष्ठन् विज्ञानादन्तरो यं विज्ञानं

न वेद यस्य विज्ञानं शरीरं' इत्युभयेऽपि हि शाखिनो भेदेनैनं जीवमधीयते। 'शीर्यते नित्यमेवास्माद्विष्णोस्तु जगदीदृशम्। रमते च परो ह्यस्मिन् शरीरं तस्य तज्जगत्'॥ इति वचनान्न शरीरत्वविरोधः ॥20॥ इत्यन्तर्याम्यधिकरणम् ॥05॥ अदृश्यत्वादिगुणा विष्णोरुक्ताः। तत्र — 'यत्तद्वेश्यमग्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रं तद् पाणिपादम्। नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः' इत्युक्त्वा, — 'यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति। यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम्' इत्युक्त्वा तस्माच्च 'अक्षरात्परतः परः' इति परः प्रतीयत इत्यतोऽब्रवीत्—

For both the Sakhins Madhyandina and Kanva read the texts which speak of the individual soul as distinct from Atman, as conveyed by the texts 'He who standing in Atman (the soul) still separate from Atman, whom Atman does not understand, for whom the Atman is like unto a body who directs the Atman from within, He this Atman the Lord is your internal ruler, is the immortal ruler within (Brihadaranyaka Upanishad). Again, the Kanva text says "He who stands in Vignana (the intelligent soul) is still separate from Vignana whom Vignana does not understand, for whom Vignana is like unto a body etc."

From the Will of Vishnu such a real world decays every day, and being present everywhere in this world, the perfect Lord is most benevolent. Hence this world is spoken of as His body. From this statement it is clear that there is nothing inconsistent in speaking of the world as the body of the Lord. In a preceding passage, invisibility and other characteristic attributes have been *affirmed* of Vishnu and in the passage referring to Akshara, first there is this statement, "That which is unseen and unperceived, of no race or colour, without eyes and ears, without hands and feet, which is the eternal, all powerful, omnipresent, extremely subtle and unchangeable - that which the wise clearly perceive to be the cause of all beings". Further, it says, "Just as a spider spins out its threads and withdraws them into itself, just as plants grow on the earth and as hair grows on the living body, so does this universe proceed from the Imperishable".

And from the text occurring later on "the one which is higher than the great Imperishable" (Atharvana Upanishad), someone would appear to be

more exalted than the Imperishable. To remove this doubt, the Sutrakara says,

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॥ अदृश्यत्वाधिकरण ॥06॥

॥ ADRUSHYATHVADHIKARANA ॥06॥

Adrushyathavdhikarana (21-23) proves that the terms connoting invisibility etc. denote only Vishnu, not the Akshara in the Atharvana, of whom the attributes appear to be affirmed - the attributes of being the object of the Highest knowledge (Para Vidya), of being omniscient, and of golden hue which forms the very essence of the spiritual nature. It should be remembered that invisibility etc., are meant to convey only the Lord's unlimited nature, not the absolute invisibility etc., From the arguments furnished in this Adhikarana, it may be seen how all the excellent qualities, positive and negative, meet in the Lord.

ॐ अदृश्यत्वादिगुणको धर्मोक्तेः ॐ ॥21-52॥

21. He who is possessed of the attributes of being invisible etc. is (Vishnu), on account of the declaration of the characteristic (of His being the subject of the higher knowledge).

पृथिव्यादि दृष्टान्तमुक्त्वा 'अक्षरात् सम्भवतीह विश्वम्' इत्यतः परं तत्परतः पराभिधानात्, 'कूटस्थोऽक्षर उच्यते' इति स्मृतेश्च प्रकृतेः प्राप्तिः। ब्रह्मशब्दात् तत्परतः पराभिध्यानादेव च हिरण्यगर्भस्य। 'तमेवं विद्वानमृत इह भवति'। 'तत्कर्म हरितोषं यत् सा विद्या तन्मतिर्यया' 'अथ द्वे वाव विद्ये वेदितव्ये परा चैवापरा च'। तत्र यो वेदा यान्यङ्गानि यान्युपाङ्गानि यानि प्रत्यङ्गानि साऽपरा। अथ परा यया स हरिर्वेदितव्यो योऽसावदृश्यो निर्गुणः परः परमात्मा' इत्यादिना तद्धर्मत्वेनावगतपरविद्याविषयत्वोक्तेर्विष्णुरेवादृश्यत्वादि गुणकः ॥21॥

After adducing the instances of earth, etc. and subsequent to the text, "Everything in the world proceeds from the Imperishable", mention is

made of the most exalted of the exalted among the imperishable; from this mention made in Sruti, and from the Smriti, Bhagavad Gita, "The unchangeable is called Akshara (the imperishable)", Prakriti seems to be declared. And from the word Brahman, as also from the reference to the most exalted, Hiranyagarbha may also be meant.

But the above views cannot be taken; for in the texts it is said, "Of the eligible, he who knows Him thus becomes immortal". (Taittiriya Aranyaka) That is the deed which meets with the approbation of Lord Hari, and that is knowledge which comprehends Him": "Now two branches of study are to be distinguished; the superior and the inferior; of these, all the Vedas, grammar and other supplementary disciplines, Ayurveda and other incidental subjects, poetry and other arts of a general nature constitute the study for inferior knowledge. Then the higher (superior) study is that by which the Lord (Hari) is to be known, who is invisible, untouched by the three qualities of matter, who is perfect and the highest Lord"; it being clearly stated that the object of higher knowledge is Hari - which is made out to be the characteristic of Vishnu, it is to be concluded that Vishnu alone is pointed out to be the possessor of the attributes of being invisible, etc.

ॐ विशेषणभेदव्यपदेशाभ्यां नेतरौ ॐ ॥22-53॥

22. And from the distinctive attributes and the statement of difference, the two others (are not described by the attributes of being invisible, etc.).

‘यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तप’ इति विशेषणान्न प्रकृतिः।’ तस्मात्तेतत्ब्रह्म नाम रूपमन्नं च जायते’ इति भेदव्यपदेशान्न विरिञ्चः। ‘अपरं त्वक्षरं या सा प्रकृतिर्जडरूपिका। श्रीः परा प्रकृतिः प्रोक्ता चेतना विष्णुसंश्रया॥ तामक्षरं परं प्राहुः परतः परमक्षरम्। हरिमैवाखिलगुणमक्षरत्रयमीरितम्’ ॥ इति स्कान्दे त्र्यक्षराभिधानात् अक्षरात् परतः परः’ इत्यपि विशेषणमेव। ‘जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः’ इति भेदव्यपदेशादीशपदप्राप्तोऽपि न रुद्रः ॥22॥

From the attributes declared in the text, "He who is all-knowing, who is the master of all, whose meditation is perfect wisdom", "Prakriti cannot be

the invisible; nor could Virincha be the invisible etc. the distinction being drawn in the text, “From this Imperishable are born this Chaturmukha Brahma, and the deity presiding over Form, Name and Food.

Prakriti which is of the lifeless character is called the lower kshara. The spiritual Prakriti dependent upon Vishnu is called the higher Prakriti or Sri whom they call higher Akshara; and consequently they call Hari perfect in excellences, the Imperishable Akshara higher than the higher; thus three Aksharas imperishable entities are spoken of. From this explanation found in the Skanda Purana, one of the three Aksharas, “The higher than the higher Akshara” is indeed a distinguishing attribute of Brahman. And from the text, “He is rid of misery who sees the other than the soul, Isa the Lord worshipped by the gods, and contemplates His glory” (Atharvana Upanishad), the express mention of separate nature by the word Anya ‘other’, precludes the taking of the internal ruler to be Rudra, though suggested by the word “Isa’.

ॐ रूपोपन्यासाच्च ॐ ॥23-54॥

23. And on account of his colour being mentioned.

‘यदा पश्यः पश्यते रुग्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम्’ इति “एको नारायण आसीन्न ब्रह्मा न च शङ्करः। स मुनिर्भूत्वासमचिन्तयत्। तत एते व्यजायन्त विश्वो हिरण्यगर्भोऽग्निर्यमो वरुणरुद्रेन्द्राः” इति। तस्य हैतस्य परमस्य नारायणस्य चत्वारि रूपाणि शुक्लं रक्तं रौक्मं कृष्णमिति। स एतान्येतेभ्योऽभ्यचीकलृपत्। विमिश्राणि व्यमिश्रयत्। अत एतादृगेतदूपमिति तस्यैव हि रूपाण्यभिधीयन्ते ॥23॥ ॥ इति अदृश्यत्वाधिकरणम्॥ अदृश्यत्वादिगुणेषु सर्वगतत्वं ‘यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते’ इति वैश्वानरस्योक्तमित्यत आह -

“When the soul sees his Lord, brilliant like pure gold, the cause of Hiranyagarbha, the maker of the world, in whom the six qualities are perfect, etc.” (Atharvana Upanishad), thus the colour or complexion of the Lord is declared.

“In the beginning there was the One, Narayana; neither Brahma nor Sankara was engaged in their duties. Narayana reflected tranquility. From

His thought (Will), these things came into existence, Vayu, Hiranyagarbha, Agni, Yama, Varuna, Rudra, Indra etc. Of the glorious supreme Lord Narayana there are indeed four different hues, white, red, golden, black. He exhibited Himself in these forms and hues for the sake of these souls. He further wove warp and woof His forms into several beings for the purpose. Hence His colour is declared to be of such (purity); and accordingly these five colours of spiritual essence are declared of Vishnu only.

Objection:- Of the characteristic attributes of Vishnu such as 'being invisible' omnipresence is affirmed of one Vaiswanara - that is, Atman and a derivative of Vishva and Nara or the Universal Cosmic Man. in the text, "the eligible who contemplates the Lord occupying the space of a span in the heart as being unlimited". To remove this doubt, the Sutrakara says:-

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॥ वैश्वानराधिकरण ॥०७॥

॥ VAISWANARADHIKARANA ॥०७॥

Vaiswanaradhiakarana (24-32) answers the objection that He who is invisible etc. cannot be Vishnu who is higher than the higher Akshara, since the characteristic of omnipresence is indicated in the Chandogya of Vaiswanara, the well-known Agni; the common acceptance of the term and the circumstance of his being connected with sacrifices point only to Agni; moreover, if Vaiswanara and other terms denoting Agni be taken to denote Vishnu, the classification of the Suktas as Agni-Sukta etc., could not be made. Against this objection, it is shown that Vaiswanara under discussion is only the omnipresent Vishnu; for He alone possesses all the characteristics conveyed by the derivative term 'Vaiswanara', which means 'the one that is present in all the Naras (souls)', and as the Antaryamin Vishnu possesses all the characteristics of Agni in his sacrificial relations. He is declared by all the Vidyas and Suktas under the names of Viswanara, Agni etc.,; all authorities point to this sense of the passage, and the Suktas etc., speak of Him in this style that Brahman may be contemplated with all these attributes.

ॐ वैश्वानरः साधारणशब्दविशेषात् ॐ ॥24-55॥

24. Vaiswanara (is Brahman only), on account of the common term being qualified by a distinguishing good word.

अग्नाविष्णवोः साधारणस्य वैश्वानरशब्दस्य विष्णावेव प्रसिद्धात्म शब्देन विशेषणाद्वैश्वानरो विष्णुरेव ॥24॥

The term Vaiswanara, though a common name of Agni and Vishnu, now being qualified by the word Atman which by settled acceptance denotes Vishnu, shows that Vaiswanara is Vishnu only.

ॐ स्मर्यमाणमनुमानं स्यादिति ॐ ॥25-56॥

25. What is thus declared in the Smriti may lead to (same) inference.

‘अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः’ इति स्मर्यमाणमत्रापि स एवोच्यत इत्यस्यानुमापकम्। समाख्यानात्। इति शब्दः समाख्याप्रदर्शकः ॥25॥

The Smriti is “I become Vaiswanara connected with all human body and rest in the body of all being” (Bhagavad Gita), which leads to the conclusion that the same Lord is spoken of in this Sruti also, the Smriti being of the same import. The word ‘Thus’ points to a corroborative statement which expresses the same thing as the Sruti.

ॐ शब्दादिभ्योऽन्तः प्रतिष्ठानान्नेति चेन्न तथा दृष्ट्युपदेशादसम्भवात् पुरुषविधमपि चैनमधीयते ॐ ॥26-57॥

26. If it be objected that (Vaiswanara) is not Brahman on account of the Word (scriptural passages dedicated to Agni etc. and other characteristics of Agni) and from the function of the one abiding within; (we reply the objection) is not valid on account of the teaching that Brahman is to be contemplated as such, and on account of the impossibility (of finding in Agni the attributes declared in the beginning

of the scriptural passages); and also for the reason that some sakhins read of him (Vaiswanara) as (man of description given in the Purusha Sukta).

‘अयमग्निर्वैश्वानरः’ ‘वैश्वानरमृत आज्ञातमग्निम्’ इत्यादिशब्दः। ‘वैश्वानरे तद्भुतं भवति’ ‘हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः’ इत्याद्यग्निलिङ्गमादिशब्दोक्तम्। ‘येनेदमन्नं पच्यते’ ‘तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयम्’ इत्यादिना पाचकत्वेनान्तः प्रतिष्ठानं च प्रतीयते। तस्मान्न विष्णुरिति चेन्न ‘अथ हेममात्मानमणोरणीयांसं परतः परं विश्वं हरिमुपासीतेति। सर्वनामा सर्वकर्मा सर्वलिङ्गः सर्वगुणः सर्वकामः सर्व धर्मः सर्वरूप इति’। ‘स य एतमेवमात्मानं विश्वं हरिमारादरमुपास्ते तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेषु देवेषु सर्वेषु वेदेषु कामचारो भवति’ इति तत्तन्नामलिङ्गादिना तस्यैव दृष्ट्युपदेशान्महोपनिषदि॥ अनात्तत्वादनात्मान ऊनत्वाद्गुणराशितः। अब्रह्माणः परे सर्वे ब्रह्मात्म विष्णुरेव हि’॥ इत्यादिना ‘को न आत्मा किं ब्रह्म’ इत्यारम्भाच्च अन्येषामसम्भवाद्विष्णुरेव वैश्वानरः। ‘चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत’— इत्यादिना यः पुरुषाख्यो विष्णुरभहितस्तद्विधमेवात्र ‘मूर्देव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मा’ इत्यादिनैनं वैश्वानरमधीयते। चशब्देन सकलवेदतन्त्रपुराणादिषु विष्णुपरत्वं पुरुषसूक्तस्य दर्शयति। तथा च ब्राह्मे — ‘यथैव पौरुषं सूक्तं नित्यं विष्णुपरायणम्। तथैव मे मनो नित्यं भूयाद्विष्णुपरायणम्’ इति॥ चतुर्वेदशिखायां च — ‘सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्’ इति। ‘एष ह्येवाचिन्त्यः परः परमो हरिरादिरनादिरनन्तोऽनन्तशीर्षोऽनन्ताक्षोऽनन्तबाहुरनन्त गुणोऽनन्तरूपः’ इति। बृहत्संहितायां च ‘यथा हि पौरुषं सूक्तं विष्णोरेवाभिधायकम्। न तथा सर्ववेदाश्च वेदाङ्गानि च नारद’ इत्यादि॥ ‘यस्माद्यज्जायते चाङ्गालोकवेदादिकं हरे। तन्नामवाच्यमङ्गं तद्यथा ब्रह्मादिकं मुखम्’॥ इति नारदीयवचनान्नाभेदोक्तिविरोधः ॥26॥

The Word is as follows, “This Agni is Vaiswanara” (Brihat Samhita). Rigveda says “The gods have produced Agni, who is Vaiswanara and has shown Himself for the clear understanding of the gods”. As per the text in Chandogya Upanishad, the characteristic attributes intended by the word ‘other’ are such as are in the texts, “In Vaiswanara that becomes offered”; “The heart is Garhapatya (Agni who is first made)”, the mind is Anvaharyapachana (the fire on which the rice is to be offered is cooked), the mouth is Ahavaniya”. And from the texts, “By whom this food is cooked,’ (Brihat Samhita), “Therefore the food which is first brought,

is fit to be offered,” the location within Vaiswanara as the digester seems to be meant. Therefore, it may be held that Vaiswanara is not Vishnu. But it is not so. For the Mahopanishad says, “Now indeed this Lord, the most subtle of the subtle, higher than the high, absolutely perfect Hari, do you contemplate Him as the one thing declared by every name, guiding every action, possessing every peculiarity, perfect in all excellences, the accomplisher of all that He likes, the abode of all properties, the exhibitor of all forms. He who devoutly contemplates the perfect Lord Hari abiding in his heart, attains virtues that lead him to all the regions of the universe (and) to an insight into all the beings, all the gods and all scripture”; thus the Sruti directs contemplation of Brahman under the names of various things and as possessed of their various characteristic attributes.

Not being accepted as perfect and falling short of perfection in virtues, all other gods are considered non-Brahman, and Vishnu only is Brahman, the Lord. From such authorities and from the initial question “Who is the Lord, our ruler, and of what description is Brahman?” and so Vishnu alone is Vaiswanara. Vishnu is spoken of as Purusha in such texts as “The moon was born of His mind, the Sun from His eye”. Some sakhins speak of Vaiswanara in the same terms as of Vishnu. “His head is Sutejas, the brilliant one, His eye is the Sun, illuminating all, and His breath is Vayu of separate path”.

The particle ‘cha’: and’ is meant to draw attention to the fact that in all the Vedas, Tantras and Puranas and other works, the Purusha Sukta is known to declare Vishnu. So says the Brahma Purana also. ‘Just as the Purusha Sukta invariably declares only Vishnu, so be my mind ever devoted to Vishnu’. The same is said in the Chaturveda Sikha: “He who has a thousand heads, thousand eyes and thousand feet”; thus spoken of in the Purusha Sukta - ‘This, our Lord is indeed beyond the reach of our thought, is perfect, the Supreme Hari, the cause of all the rest, who has no beginning, no end, has innumerable heads, innumerable eyes, innumerable arms, innumerable excellences and innumerable forms’.

The Brihat Samhita has the following, “All the Vedas and their supplementary disciplines do not, O Narada, declare Vishnu and Vishnu alone so distinctly

and fully as the Purusha Sukta does”, and so on. “The world, Vedas and other things are denoted by the names of those members of the Lord’s person from which they have sprung or by which they are supported just as face etc. are spoken of as Brahmana etc”; from this explanation in the Naradiya Purana, no contradiction can appear in speaking of them as identical.

ॐ अत एव न देवता भूतं च ॐ ॥27-58॥

27. For the same reasons Vaiswanara cannot be the Divinity Fire or the element Fire.

अग्निवैश्वानरादिशब्दस्तेजसि भूते अग्निदेवतायां च प्रसिद्धोऽप्यतः पूर्वोक्तहेतुत एवात्र न सा तच्चाभिधीयते ॥27॥

Though the words Agni, Vaiswanara, etc. may by established usage denote the divinity presiding over fire, or the element fire itself, still for the aforesaid reasons, that which is spoken of by the word Vaiswanara in the passage under inquiry is neither the divinity nor the element.

ॐ साक्षादप्यविरोधं जैमिनिः ॐ ॥28-59॥

28. Jaimini thinks that there is no contradiction in the use of words (to denote other things), though they directly declare (Brahman).

नाग्न्यादयः शब्दा अग्न्यादिवाचकास्तथापि साक्षादेवानन्ययोगेन ब्रह्मवाचकैश्वब्दैः व्यवहारार्थमनभिज्ञानाच्चान्यत्र व्यवहारन्तीत्यभ्युपगमेऽविरोधं जैमिनिर्वक्ति। ‘व्यासचित्तस्थिताकाशादवच्छिन्नानि कानिचित्। अन्ये व्यवहरन्त्येतान्यूरीकृत्य गृहादिवत्’॥ इति स्कान्दवचनान्न मतानां परस्परविरोधः ॥28॥

Agni and other words do not signify fire etc. However, by the same words which ‘directly’ i.e., primarily convey Brahman, the things of the world are denoted for the sake of communication, or through ignorance of the primary denotation of words. In taking this view, Jaimini says, ‘no

contradiction arises' from the two uses of the word to denote Brahman as well as the objects of the world. 'Other sages severally take up as their own a few of the judgments that form part of the spacious mind of Vyasa and make use of them, even as the houses etc. enclose portions of space'. From this statement in the Skanda Purana, no contradiction, it is clear, exists between the opinions of Vyasa and the opinions held by the various sages who are his pupils.

ॐ अभिव्यक्तेरित्याश्मरथ्यः ॐ ॥29-60॥

29. On account of His manifestation through Agni, etc. Asmarathya opines thus (sees no contradiction).

तत्र तत्र प्रसिद्धावप्यग्न्यादिषु ब्रह्मणोऽभिव्यक्तेरग्न्यादिसूक्तनियम इत्याश्मरथ्यः ॥29॥

The sage Asmarathya holds that though in the various hymns Brahman is expressly the subject, not Agni and others, still the distinction as hymns to Agni etc. is explained on the principle that Brahman manifests Himself through Agni etc. through whom the devotee is to seek Brahman.

ॐ अनुस्मृतेर्बादरिः ॐ ॥30-61॥

30. Badari (explains it) from (the importance of) remembering (seeking) Brahman in Agni, etc.

तत्र तत्रोक्तस्य विष्णोरग्न्यादिष्वनुस्मर्यमाणत्वात् तन्नियमः — इति बादरिः ॥30॥

The sage Badari, explains the distinction between the various hymns, as it is enjoined that Brahman is to be recognised in fire, etc. declared in the various hymns.

ॐ सम्पत्तेरिति जैमिनिस्तथा हि दर्शयति ॐ ॥31-62॥

31. Jaimini (explains it) also on the ground of (the devotees) attaining to Agni, etc.; for so says the Sruti.

साक्षादप्यविरोधं वदन् जैमिनिः सूक्तादिनियममग्न्यादि सम्प्राप्त्या मन्यते। 'तं यथा यथोपासते तदेव भवति' इति दर्शयति ॥31॥ न ह्यन्योपासकोऽन्यं प्राप्नुत इति युज्यत इत्यत आह —

Jaimini who sees no contradiction even when the words directly denote Brahman, also opines that the distinction among the Suktas may be explained on the ground that the devotees reach Agni and the Brahman through Agni, etc. The Sruti which supports Jaimini's view is "In whatever form the votary contemplates Him, he attains to the very same form". It is not indeed right to hold that the votary contemplating one attains to another i.e., contemplating Brahman attaining Agni. To solve this difficulty the Sutra proceeds.

ॐ आमनन्ति चैनमस्मिन् ॐ ॥32-63॥

32. They (Srutis), indeed, declare Him to be found in (this Agni, etc.)

एनं विष्णुमस्मिन्नग्न्यादावामनन्ति। 'योऽग्नौ तिष्ठन्' 'य एष एतस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषः' इत्यादिना ॥32॥ ॥ इति वैश्वानराधिकरणम् ॥07॥

The Srutis such as, "He who is present in Agni". "He who is in this Agni, full of splendour and of absolute blessedness, the Person of eternal essence" declare him Vishnu to be present in Agni and other things (Brihadaranyaka Upanishad).

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्ब्रह्मसूत्रभाष्ये प्रथमाध्यायस्य
द्वितीयः पादः ॥01-02॥

Thus is the second paada of the first Chapter of Srimald Brahma Sutra Bhashya written by Srimald Ananda Teertha Bhagavadpaada Charya ॥01-02॥

प्रथमाद्यायः (समन्वयाध्यायः) ॥01॥

FIRST CHAPTER (SAMANVAYA ADHYAYA) ॥01 ॥

तृतीयः पादः ॥01-03॥ THIRD PAADA ॥01-03॥

In the first and second Paadas it has been shown that all the terms proper or significant denoting the various things of the world declare Vishnu only. But it may be objected that they need not be taken to denote Him alone, as they may signify other things as well. To answer this objection, the third paada proceeds. Here the terms which denote Brahman as well as other things, whether according to the principles laid down in the two preceding Paadas or according to Srutis which equally apply to both, or by the very nature of the words, all the names, significant or insignificant, are shown to denote Him in their primary and comprehensive sense.

तत्र चान्यत्र च प्रसिद्धानां शब्दानां विष्णौ समन्वयं प्रायेणास्मिन् पादे दर्शयति। विष्णोः परविद्याविषयत्वमुक्तम्। तत् 'यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्चसर्वैस्तमेवैकं जानथ आत्मानम्' इत्यत्र, 'प्राणानां ग्रन्थिरसि रुद्रोऽमाऽऽविशान्तकः' 'प्राणेश्वरः कृत्तिवासाः पिनाकी' इत्यादिना रुद्रस्य प्राणाधारत्वप्रतीतेः। 'स एषोऽन्तरश्चरते बहुधा जायमानः' इति जीवलिङ्गाच्च तयोः प्राप्तिरित्यत उच्यते —

In the Atharvana Upanishad, in which Vishnu, the Imperishable, characterised by the attribute of being invisible, has been declared to be

the subject of the study for higher knowledge, the same is also declared of one on whom Heaven etc. stand supported; for instance in the text, "Him in whom heaven and earth and the sky are woven, the mind also with all the vital airs, know Him alone as the one Atman". In the texts, "You are the support of the vital airs, O Rudra, as well as the destroyer. Do not visit me as the destroyer, but bless me with Your holy presence"; "He who is the Lord of senses, clad in skin wields Pinaka the bow, may He, Isana prolong our life". Rudra appears to be the supporter of vital airs. "He moves within, obtains many births, conveys marks appropriate to the individual soul. Thus Rudra or Jiva appears to be the supporter of heaven etc. To remove this contradiction, Badarayana says:-

* * *

॥ द्युभ्वाधिकरण ॥०१॥

॥ DYUBHVADHIKARANA ॥०१॥

Dyubhvhadhikarana (1-7) shows that the abode of heaven, earth etc., is only Brahman, but neither Akasa nor Vayu.

ॐ द्युभ्वाद्यायतनं स्वशब्दात् ॐ ॥०१-६४॥

1. The abode of heaven, etc. (is Brahman only), from (the use of) the word which is restricted to Vishnu alone.

‘तमेवैकं जानथ आत्मानम्’ इत्यात्मशब्दात् द्युभ्वाद्याश्रयो विष्णुरेव। ‘आत्मब्रह्मादयः शब्दास्तमृते विष्णुमव्ययम्। न सम्भवन्ति यस्मात् तैर्नैवाप्तागुणपूर्णाता’ इति ब्रह्मवैवर्ते ॥१॥

In the text, ‘Know Him alone the Atman’, from the use of the word Atman, the abode of heaven etc. is Vishnu only. Brahma Vaivarta Purana says “The words such as Atman, Brahman do not declare any but the Imperishable Vishnu, for perfection in respect of qualities is not reached by others”.

ॐ मुक्तोपसृप्यव्यपदेशात् ॐ ||02-65||

2. (And the word Atman is not used in the secondary sense denoting Rudra, etc.) on account of its being spoken of as that to which the released finally resort.

‘अमृतस्यैष सेतुः’ इति ‘ब्रह्मविदाप्नोति परम्’, ‘नारायणं महाज्ञेयं विश्वात्मानं परायणम्’, ‘मुक्तानां परमा गतिः’ ‘एतमानन्दमयमात्मानमुपसङ्गामति’ इत्यादिना तस्यैव मुक्तप्राप्यत्वव्यपदेशात्। ‘बहुनाऽत्र किमुक्तेन यावच्छ्वेतं न गच्छति। योगी तावन्न मुक्तः स्यादेष शास्त्रनिर्णयः’ ॥ इत्यादित्यपुराणे ॥2॥

In the text, “This Akshara is the bridge of those that have attained immortality”, Atharvana Upanishad says. “He who knows Brahman reaches the Supreme Lord. The world subsists by the grace of Narayana, the most revered One to be known, the abode of all the released and the sole Lord of the Universe”, as per text Maha Narayana. “The final resort of the released”. “He approaches this Atman of the blissful”. Such texts declare that Vishnu is the final goal of those that have obtained salvation. And the Aditya Purana says “the person who attained the knowledge of Brahman is, however, not considered released until he has been in Sveta Dwipa; such is the conclusion of the Sastra”.

ॐ नानुमानमतच्छब्दात् ॐ ||03-66||

3. Not (i.e., the abode of heaven etc, cannot be) that which is inferred (i.e., the Pradhana or Rudra) on account of the absence of terms denoting it.

नानुमानात्मकागमपरिकल्पितरुद्रोऽत्र वाच्यः। भस्मधरोग्रत्वादितच्छब्दाभावात्। ‘सोऽन्तकः स रुद्रः स प्राणभृत् स प्राणनायकः स ईशो यो हरिर्योऽनन्तो यो विष्णुर्यः परः परोवरीयान्’ इत्यादिना प्राणग्रन्थिरुद्रत्वादेर्विष्णोरेवोक्तत्वात्। ब्रह्माण्डे च — ‘रुजं द्रावयते यस्मादुद्रस्तस्माज्जनार्दनः। ईशानादेव चेशानो महैदेवो महत्त्वतः॥ पिबन्ति ये नरा नाकं मुक्ताः संसारसागरात्। तदाधारो यतो विष्णुः पिनाकीति ततः स्मृतः॥ शिवः सुखात्मकत्वेन शर्वः शंरोधनाद्धरिः। कृत्यात्मकमिदं देहं यतो वस्ते प्रवर्तयन्॥ कृत्तिवासास्ततो देवो

विरिञ्चश्च विरेचनात्। बृंहणाद्ब्रह्मनामाऽसावैश्वर्यादिन्द्र उच्यते॥ एवं नानाविधैः शब्दैरेक एव त्रिविक्रमः। वेदेषु सपुराणेषु गीयते पुरुषोत्तमः' इति। वामने च — 'न तु नारायणादीनां नाम्नामन्यत्र सम्भवः। अन्यनाम्नां गतिर्विष्णुरेक एव प्रकीर्तितः' इति॥ स्कान्दे च — 'ऋते नारायणादीनि नामानि पुरुषोत्तमः। प्रादादन्यत्र भगवान् राजेवर्ते स्वकं पुरम्' इति चतुर्मुखः शतानन्दो ब्रह्मणः पद्मभूरिति। उग्रो भस्मधरो नग्नः कपालीति शिवस्य च। विशेषनामानि ददौ स्वकीयान्यपि केशवः' इति च ब्राह्मे ॥३॥

Here, in the present text, Rudra is not spoken of as the Creator on the authority of the Agama which depends for its authority upon mere reasoning; for the special terms such as, "the wearer of ashes", "the Fierce" denoting Rudra only, are not found here. On the other hand, the attributes of being the stay of the vital airs, of being fierce and the like are affirmed only of Vishnu as seen in the following passages:-

"He is Hari who is the destroyer; He is Hari who is called Rudra (the Fierce); He is Vishnu who is the mainstay of Prana (vital airs); He is Vishnu who is the supreme Lord of breaths; He is the highest Lord, far higher than the high, who is 'Isa', the ruler; He is Hari who is unlimited". And in the Brahmanda Purana, it is said, "Janardana (i.e., the redeemer, Vishnu) is called Rudra; for He cures the disease of life. He is 'Isana', the ruler for He rules the lords of the world. He is Mahadeva for He is great and splendid. He is known as Pinakin: for those that have crossed the sea of life and obtained release, take their stand on Him and drink in pure pleasure. He is Siva, for, He is absolutely blissful. Hari is Sarva, for He closes the gates of happiness against the wicked. The Lord is called Krittivasa; for He shelters or dwells in this body covered over with skin, to guide it in life. He is called Virincha; for He produces the world out of Himself; He is Brahma, for He is perfect, and He is Indra the wealthy, for He is the sole Lord". Thus in words of various denotations, the Lord who is Purusha, the most exalted, who has measured the world in three strides - such is the Lord Highest that is sung by the Vedas and Puranas together.

The Vamana Purana also says: "But the names, Narayana etc. belonging to Vishnu cannot be taken to denote any other than Vishnu; while

Vishnu is that single One whom the names of all others do primarily denote". This is also stated in Skanda Purana: "Purushothama has given to other individuals His own names except Narayana etc. just as a king confers the various parts of his kingdom on other people except his own city." And the Brahma Purana also says "Kesava (the Lord of Brahma, Isa etc) has given special names, which are also his names to Brahma as the Chaturmukha, Satananda (of a hundred blessings), the lotus-born; and to Siva, the names such as, 'the Fierce', 'Wearer of ashes,' 'the Naked', 'the Skull-bearer', etc.

ॐ प्राणभृच्च ॐ ॥04-67॥

4. Nor the individual soul; (nor the chief of breaths).

एतैरेव हेतुभिर्न जीवो वायुश्च। 'अजायमानो बहुधा विजायत' इति तस्यैव बहुधा जन्मोक्तेः
॥04॥

For the same reasons as have been put forth under the preceding Sutras, neither the individual soul nor the chief of breaths (Vayu) is to be taken as the abode of heaven etc. Moreover, in a similar text, "he who is unborn becomes many" (Taittiriya Aranyaka). The assumption of many forms is declared only of Vishnu.

ॐ भेदव्यपदेशात् ॐ ॥05-68॥

5. On account of the declaration of difference.

न चैक्यं वाच्यम्। 'जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानम्' इति भेद व्यपदेशात् ॥05॥

The view of absolute identity cannot be taken; for the text "He who sees the Lord worshipped by the gods as different from himself and understands His glory", declares the difference between the soul worshipping and the Lord worshipped.

ॐ प्रकरणात् ॐ ॥06-69॥

6. On account of the subject matter of the context (being Brahman).

‘द्वे विद्ये वेदितव्ये’ इति तस्य हेतत् प्रकरणम् ॥06॥

For the passage has for its subject Paramatma, whose knowledge is to be acquired by the higher study spoken of in the passage beginning with, “There are two kinds of study to be known etc.” (Atharvana Upanishad).

ॐ स्थित्यदनाभ्यां च ॐ ॥07-70॥

7. And (also on account of the two conditions of standing and eating (described)).

‘द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्ननन्यो अभिचाकशीति’ इति ईशजीवयोः स्थित्यदनोक्तेः ॥07॥ ॥ इति द्युभ्वाधिकरणम् ॥01॥
‘प्राणो व अशाया भूयान्’ इत्युक्त्वा’ यो वै भूमा तत्सुखम्’। इत्युक्तेस्यैव भूमत्वप्राप्तिः।
‘उत्क्रान्तप्राणान्’ इत्यादिलिङ्गात् प्राणशब्दश्च वायुवाचीत्यतो वक्ति -

In the text, “The two are like two birds, which are inseparably connected and live together, embrace the same tree; of these one eats the insipid fruit as sweet; the other without eating shines all round.” Thus the Lord is said to stand shining; while the soul is the subject to the experience of the consequence of his works: and the difference between the Lord and the soul is declared. In the Chandogya text commencing with, “Prana is greater than Asha (hope)”, and further on saying, “He who is perfect is indeed bliss itself”, Prana (Vayu) apparently comes to be the perfect one. And from the text, “Pranas (Breaths) that have begun to depart”, describing a characteristic of Vayu, the Prana presumably denotes Vayu. To remove the doubt whether Vayu or Vishnu is actually meant here, the Sutra proceeds.

॥ भूमाधिकरण ॥02॥

॥ BHOOMADHIKARANA ॥02॥

Bhoomadhikarana (8-9) shows the term Bhuman meaning perfectly blissful and denotes Prana as only Vishnu who possesses all the characteristics to be found in the Chandogya passage.

ॐ भूमा सम्प्रसादादध्युपदेशात् ॐ ॥08-71॥

8. The perfect one (is Vishnu only), on account of the absolutely blissful nature described and His being declared 'Superior to all'.

'सम्प्रसादात्' पूर्णसुखरूपत्वात् 'अध्युपदेशात्' सर्वेशामुपर्युपदेशाच्च विष्णुरेव भूमा। 'सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम्। विश्वं नारायणं देवमक्षरं परमं पदम्॥ विश्वतः परमां नित्यम्' इति श्रुतिः 'तमुत्क्रामन्तं प्राणोऽनूत्क्रामति' इत्यादिना नोत्क्रमणादिलिङ्गविरोधोऽपि ॥08॥

For the perfect one is described as 'bliss itself' in the Sruti, thereby showing that He essentially consists of blessedness; and He is also spoken of as "the exalted over all other things". Hence the perfect one can only be Vishnu. And Vishnu is known to be of absolutely blessed character from the Maha Narayana text, "The world depends upon the Lord who has a thousand heads, who is most brilliant, who sees all, who is the abode of perfect blessedness who suffuses the whole world, who is Narayana, the resort of the released, who is the Imperishable, who is concluded to be the highest, who is the goal, who is superior to all the deities, who is of unchangeable person". "Him departing, Prana departs after". (Brihadaranyaka Upanishad). This and other texts show that there is no difficulty caused even by the characteristic of departing etc., for the omnipresent Lord may still be affirmed of going out etc. in virtue of His inconceivable powers.

ॐ धर्मोपपत्तेश्च ॐ ॥09-72॥

9. And on account of the attributes (mentioned in the text) and their agreement (in Vishnu only).

सर्वगतत्वादिधर्मोपपत्तेश्च ॥09॥ इति भूमाधिकरणम् ॥02॥ अदृश्यत्वादिगुणा विष्णोरुक्ताः' अदृष्टं द्रष्टुं श्रोतुं' इत्यादिना। 'अहं सोममाहनसं भिभर्मि' इत्यादेस्तस्यापि सम्भवान्मध्यमाक्षरस्योक्ता इत्यतो ब्रूते -

The attributes of 'being everywhere etc.', described in the sacred texts as characteristic of the perfect one are applicable to Vishnu, for in Him they all agree. The attributes of being invisible etc. have been affirmed of Vishnu, as conveyed by such texts as, "That which is unseen but seeing, unheard but hearing, and so on". (Brihadaranyaka Upanishad). Rigveda says "I support Soma which is produced in the sacrifice". This and other texts make it appear that the said attributes may be and are affirmed of the middle Akshara (i.e., Sri). Here the Sutrakara says,

* * *

॥ अक्षराधिकरण ॥03॥

॥ AKSHARADHIKARANA ॥03॥

Aksharadhikarana (10-12) explains how the Imperishable (Akshara) spoken of in Brihadaranyaka Upanishad is Brahman and not Sri.

ॐ अक्षरमम्बरान्तधृतेः ॐ ॥10-73॥

10. The 'Akshara' (the Imperishable) (is Brahman only) on account of its supporting all ending with the sky.

'एतस्मिन् खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्च' इत्यम्बरान्तस्य सर्वस्य धृतेर्ब्रह्मैवाक्षरम्। 'य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा' 'भर्ता सन् भ्रियमाणो बिभर्ति। एको देवो बहुधा निविष्टः। यदा भारं तन्द्रयते स भर्तुम्। पराऽस्य भारं पुनरस्तमेति'। 'यस्मिन्निदं सञ्च वि चैदि सर्व यस्मिन् देवा अधि विश्वे निषेदुः' इत्यादि श्रुतेः। 'पृथिव्यादिप्रकृत्यन्तं

भूतं भव्यं भवच्च यत्। विष्णुरेको बिभर्तीदं नान्यस्तस्मात् क्षमो धृतौ'इति च स्कान्दे
॥10॥

In the text, "Indeed in this Akshara, O Gargi, the sky is woven warp and woof" (Brihadaranyaka Upanishad), this Akshara being stated as the support of all the universe including the sky, the Akshara (the Imperishable) is Brahman only. "He who is the mainstay of the three - matter, time and soul; who singly supports the earth, and the heavens, and all the world" says Rigveda.; "He who is the main upholder, who is borne by beings supports them; He who is of the one glorious Lord, who is in all places in many forms. When the Lord not wishing to support the burden of the world sets it down, then the world disappears". (Taittiriya Aranyaka). "He is the Lord on whom the whole Universe has grown well in its diverse phases, and in whom the gods have found their situation". (Maha Narayana text). From such scriptural passages, the supporter is Brahman only.

"From the gross earth to Prakriti (to the essential cause of all the elements as well as its presiding deity) whether of the past, of the present or of the future, Vishnu is the sole supporter of this Universe; and no other is therefore able to give such support". So says the Skanda Purana.

ॐ सा च प्रशासनात् ॐ ॥11-74॥

11. And (the Imperishable is Brahman only, since the support is (seen to be given by) the command of the Imperishable.

सा च धृतिः प्रशासादुच्यते। 'एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः' इत्यादिना। तच्च प्रशासनं विष्णोरेव। 'सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि'। 'चतुर्भिः साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीरवीविपत्' इत्यादिश्रुतेः। 'एकः शास्ता न द्वितीयोऽस्ति शास्ता'। 'यो हृच्छयस्तमहमिह ब्रवीमि' 'न केवलं मे भवतश्च राजन् स वै बलं बलीनां चापरेषाम्' इत्यादेश्च ॥11॥

And this support is said to be given by the mere command of the Imperishable as conveyed by the text; for instance, the Brihadaranyaka Upanishad has stated "on the command of this Akshara indeed, O Gargi,

the Sun and the moon stand supported". Now this command or ordinance is that of Vishnu only. "The seven who are endowed with the power of the glorious and worshipped Lord stand appointed in their several duties by the command of Vishnu - the seven, who are pregnant with the principles of the world i.e., who are appointed to produce the things of the world out of given materials". As per Rigveda, "He who sets the world going in motion along with the four and ninety (gods)". "There is the one ruler; of Him who dwells in the heart I shall now tell you. Not only for you and myself, O, King, but also for other powerful ones. He is indeed the source of strength".

ॐ अन्यभावव्यावृत्तेश्च ॐ ॥12-75॥

12. And on account of (scripture excluding) the nature (the attributes) of other things from the Akshara.

'अस्थूलमनणु' इत्यादिना स्थूलाण्वादीनामन्यवस्तुस्वभावानां व्यावृत्तेश्च। 'अस्थूलोऽनणुर्मध्यमो मध्यमोऽव्यापको व्यापको योऽसौ हरिरादिरनादिरविश्वो विश्वः सगुणो निर्गुणः' इत्यादेर्विष्णोरेव ते धर्माः। 'अस्थूलोऽनणुरुपोऽसावविश्वो विश्व एव च। विरुद्धधर्मरूपोऽसावैश्वर्यात् पुरुषोत्तमः'। इति च ब्राह्मे ॥12॥ ॥ इति अक्षराधिकरणम् ॥03॥ 'सदेव सोम्येदमग्र आसीत्' इत्यादिना सतः स्रष्टृत्वमुच्यते। तच्च सत् बहुस्यां प्रजायेय' इति परिणामप्रतीतेर्न विष्णुः। स हि 'अविकारः सदा शुद्धो नित्य आत्मा सदा हरिः' इत्यादिनाऽ तस्यैव हि तल्लक्षणम्। बहुत्वं चाविकारेणैवोक्तं अजायमानो बहुधा विजायत' इति

For thickness, minuteness and other qualities entering into the nature of other things are excluded by Srutis "It is neither big nor small", etc., as they cannot be declared to be that of Akshara. According to the texts such as, "He who is neither big, nor small, nor middle-sized but middle-sized, who does not suffuse but suffuses, He is Hari who is the first cause of all things, who is without a beginning, who is without the world and within the world, who has qualities and has no qualities", all these attributes are to be found only in Vishnu. "Purushottama is not thick, is not thin, is not the world, is also the world; and so in virtue of his supreme power unites in Himself attributes of contrary nature". So says Brahma Purana.

In the Chandogya text, “In the beginning of this world, O you deserving of Soma juice, there was only Sat (matter) etc.”. Sat is said to be the maker of the world, and that matter is seen to undergo change of form, as scripture says, “I would be many and produce many forms”. Sat thereof, cannot be Vishnu; for Vishnu is avowedly unchangeable as conveyed by the text. “He is without change, is always the pure eternal Lord Hari”. To refute this, Badarayana says:

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॥ सदधिकरण ॥04॥

॥ SADADHIKARANA ॥04॥

Sadadhikarana (13) decides that the term Sat, though denoting both Brahman and Pradhana, describes only Vishnu as the chief cause.

ॐ ईक्षतिकर्मव्यपदेशात् सः ॐ ॥13-76॥

13. (The Sat) is He (Vishnu only) on account of (scripture) affirming of it the action seeing (for the purpose of creation).

‘तदैक्षत’ इतीक्षतिकर्मव्यपदेशात् स एव विष्णुरत्रोच्यते। ‘नान्योऽतोऽस्ति द्रष्टा’, ‘नान्यदतोऽस्ति द्रष्टु’ इत्यादिना तस्यै व हि तल्लक्षणम्। बहुत्वं चानिकारेणैवोक्तं ‘अजायमानो बहुधा विजायत’ इति ॥13॥ ॥ इति सदधिकरणम् ॥04॥ चन्द्रादित्याद्याधारत्वं विष्णोरुक्तम्। तच्च ‘अथ यदिदमस्मिन् ब्रह्म पुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तर आकाशः’.....’ किं तदत्र विद्यते...’ ‘उभे अस्मिन् द्यावा पृथिवी अन्तरेव समाहिते। उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ। विद्युन्नक्षत्राणि’ इत्यादिनाऽऽकाशस्य प्रतीयते। स चाकाशो न विष्णुः। तस्यान्ते सुषिरं सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम्’ इति श्रुतेरित्यत आह—।

In the text, “He saw that” etc. the act of seeing as well as the authorship of creation being affirmed of Sat and by Sat, Vishnu only is meant but not the lifeless matter. And this characteristic belongs to Him alone as supported by the following text from Brihadaranyaka Upanishad; “There

is none seeing absolutely other than Brahman". 'There is nothing other than that Brahman that can see'. Further, multiplicity of forms has been explained without involving any modification in the text, "He who is unborn becomes many". (Taittiriya Aranyaka).

In a preceding Adhikarana, Vishnu has been described to be the support of the moon, Sun etc. The same attribute of being the support of the moon, etc. appears to be affirmed of Akasa in such texts as, "Now there in this city of Brahman the small lotus which is the palace and in it is the subtle Akasa, etc. What is that which is within? Within it both heaven and earth are well established; both Agni and Vayu, both the Sun and moon, lightning and stars". Akasa cannot be Vishnu; for Sruti says "In the middle of that Akasa there is the small hole in which everything is firmly established". (Maha Narayana text). Hence, the Sutrakara says:

* * *

॥ दहराधिकरण ॥०५॥

॥ DAHARADHIKARANA ॥०५॥

Daharadhikarana (14-21). The circumstances of abiding in the heart may refer to any of the three, Brahman, Akasa and the soul. Here the circumstances refer to Vishnu only.

ॐ दहर उत्तरेभ्यः ॐ ॥१४-७७॥

14. (That which is) within the subtle Akasa (is Brahman only), from the subsequent (attributes).

‘य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः’ इत्यादिभ्य उत्तरेभ्यो गुणेभ्यो दहरे विष्णुरेव। ‘योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति’ ‘स एष सर्वेभ्यः पाप्मभ्य उदितः’ इत्यादिना विष्णोरेव हि ते गुणाः। ‘नित्यतीर्णाशनायादिरेक एव हरिः स्वतः। अशनायादिकानन्ये तत्प्रसादात् तरन्ति हि’ इति पाद्मे। सापेक्षनिरपेक्षयोश्च निरपेक्षं

स्वीकर्तव्यम्॥ 'सत्यकामोऽपरो नास्ति तमृते विष्णुमव्ययम्। सत्यकामत्वमन्येषां भवेत् तत्काम्यकामिता' इति च स्कान्दे ॥14॥

From the qualities mentioned in the subsequent passage, "He who is the sole Lord, absolutely sinless, and free from old age, death, sorrow, pains of hunger and thirst, whose wishes and thoughts are real, is to be sought for and thoroughly inquired into," etc, it is plain that the thing within the Subtle Akasa is Vishnu only, Indeed these are the attributes of Vishnu only, as conveyed by such texts as, "He who is beyond the reach of hunger and thirst, sorrow and stupor, old age and death", (Brihadaranyaka Upanishad); "That Lord is placed far above the reach of all sins"; Likewise the Padma Purana says "The one who is always beyond the sea of hunger and thirst etc, is Hari. Hari being the absolute Lord, surely other individuals subdue hunger, thirst, etc. only through His grace".

When dependent and independent positions are advanced, the latter is to be accepted. "Except the Imperishable Vishnu, there is none else who is perfect and has all his wishes realised. The wishes of others may turn out real ones so far as they agree with His own". So says the Skanda Purana.

ॐ गतिशब्दाभ्यां तथा हि दृष्टं लिङ्गं च ॐ ॥15-78॥

15. (That which is within the small ether is Brahman only), on account of the action of going to (Brahman) and of the word (Brahman) being mentioned; for such an invariable characteristic is seen.

अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्ति' इति सुप्तस्य तद्गतिर्ब्रह्मशब्दश्चोच्यते। 'सता सोम्य तदा सम्पन्नो भवति' इति शुतेस्तं हि सुप्तो गच्छति। 'अरश्च ह वैण्यश्चार्षणवौ ब्रह्मलोके' इति लिङ्गं च तथा दृष्टम्। 'अरश्च वै ण्यश्च सासमुद्रौ तत्रैव सर्वाभिमतप्रदौ द्वौ' इत्यादिना तस्यैव हि तल्लक्षणत्वेनोच्यते ॥15॥

"In sleep these beings day after day go to Him, but do not discover Brahman as their abode". This text speaks of the soul going to Brahman during the

state of sleep and has the word Brahman denoting Brahmaloka; and the soul's going to Brahman is stated in the well-known Sruti, 'O though deserving of Soma, *then* during sleep does the soul happen to be with Sat (Brahman); In the expression Brahmaloka, just as that which is within the lotus of heart is seen to be the retreat of the soul in sleep, so also it i.e., the fact of identity between Brahmaloka, the human heart and Vishnuloka, is pointed out by the characteristic of being connected with the world which has the two seas of nectar, spoken of in the text. "Ara and Nya, the two seas in Brahmaloka"; and this has been declared as the characteristic of Vishnu only, in such texts as, "Ara and Nya are, it is well-known, the two seas of nectar to be found only in the Sweta Dwipa and yield to the released all that is desired by them.

ॐ धृतेश्च महिम्नोऽस्यास्मिन्नुपलब्धेः ॐ ॥16-79॥

16. And also on account of the supporting (of all being mentioned), and of His glory that can be read here (in this scriptural passage).

'एष सेतुर्विधृतिः' इति धृतेः 'एष भूताधिपतिरेण भूतपालः' इत्याद्यस्य महिम्नोऽस्मिन्नुपलब्धेः। 'एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्च' 'एतस्य वा अक्षरस्य प्रशासने गार्गी' 'स हि सर्वाधिपतिः स हि सर्वकालः स ईशः स विष्णुः' 'पतिं विश्वस्यात्मेश्वरम्' इत्यादि श्रुतिभ्यस्तस्य ह्येष महिमा। 'सर्वेशो विष्णुरेवैको नान्योऽस्ति जगतः पतिः' इति स्कान्दे ॥16॥

For the supporting of the whole universe is affirmed of that which is within, the text Brihadaranyaka Upanishad, "This is the bridge, the main support"; and the greatness of His glory is to be found described further on in the passage, "He is the supreme Lord of beings; He is the protector of all beings" and so on. In this Akshara the Imperishable indeed, O Gargi, Akasa is woven warp and woof"; and, 'Indeed on the command of this, the Imperishable, O Gargi etc.' (Brihadaranyaka Upanishad). "He indeed is the supreme Lord of all; He indeed is the protector of all; He is the ruler; He is Vishnu". "The world subsists by Him who is the Lord of all that is living and lifeless". From such scriptural passages, it is plain, all this glory is verily

His. The Skanda Purana says “It is Vishnu who is the one ruler of all the universe and no other”.

ॐ प्रसिद्धेश्च ॐ ॥17-80॥

17. And on account of the settled acceptance (that which is within subtle ether is Vishnu).

‘तत्रापि दहं गगनं विशोकस्तस्मिन् यदन्तस्तुदुपासितव्यम्’ इति प्रसिद्धेश्च। तदन्तस्थापेक्षत्वान्न सुषिरश्रुतिविरोधः ॥17॥

According to the Maha Narayana text, “And there (in the heart) again is the limited sky, and in it that which untouched by sorrow abides, is to be meditated on”; thus that which is within the lotus of the heart is known as Vishnu by settled acceptance. Therefore, this does not conflict with the scriptural passage which speaks of ‘the hole’; for the hole is mentioned only with reference to what is within it.

ॐ इतरपरामर्शात् स इति चेन्नासम्भवात् ॐ ॥18-81॥

18. If it be said that from the reference to the other, it is the individual soul (that is in the lotus of the heart), we say ‘no’, on account of the impossibility (of the attributes in him).

‘परंज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्टद्यते’ ‘एष आत्मेति होवाच’ इति जीवपरामर्शात् स इति चेन्न। तस्य स्वतोऽपहतपाप्मत्वाद्यसम्भवात् ॥18॥

“Having reached the Highest Light, (he) issues in his essential nature”; and “this is Atman”; so he said. In these passages, the individual soul being referred to that which is within the heart, must be the same soul. But this cannot be; for he is not naturally possessed of the attributes of being absolutely free from sins etc.

ॐ उत्तराच्चेदाविर्भूतस्वरूपस्तु ॐ ॥19-82॥

19. But if it be again said that it is the individual soul which is in the subtle ether, from the subsequent passage showing

the attributes of being 'free from sins' possible in the soul, we say 'no'; for (the subject of the subsequent passage) is the released (soul), (the one whose essential nature has been delivered from mundane bondage).

‘स तत्र पर्येति जक्षन् क्रीडन् रममाणः’ इत्यादुत्तरवचनाज्जीव एवेति चेन्न। तत्र हि परमेश्वर प्रसादादाविर्भूतस्वरूपो मुक्त उच्यते। यत्प्रसादात् स मुक्तो भवति स भगवान् पूर्वोक्तः ॥19॥

From the subsequent text, “There he goes about, eating, sporting, rejoiced”, the individual soul only may appear fit to be taken as referred to; but it cannot be done, for even there, the released soul who has attained to his original state as pure spirit, through the grace of the supreme Lord is declared. Accordingly, the text is to be interpreted thus, “That Lord has been spoken of in the earlier passage through whose grace the soul becomes released”.

ॐ अन्यार्थश्च परामर्शः ॐ ॥20–83॥

20. The reference is only to the other (the Highest Light other than the individual soul).

‘यं प्राप्य स्वेन रूपेण जीवोऽभिनिष्पद्यते स एष आत्मा’ इति परमात्मार्थश्च परामर्शः ॥20॥

In the text, “having reached the Highest Light”, etc., the reference by the pronoun ‘this’ is made only to Paramatma, for the text is to be interpreted thus, “having reached whom the soul is restored to its essential nature, ‘this Atman He is’”.

ॐ अल्पशुतेरिति चेत् तदुक्तम् ॐ ॥21–84॥

21. If it be said that on account of the smallness of space declared in scripture, (the inhabitant cannot be Brahman), we say 'no'; for explanation is (already) given.

‘दहर’ इत्यल्पशुतेर्नेति चेन्न। ‘निचाय्यत्वादेवं व्योमवच्च’ इत्युक्त्वात् ‘एष म आत्माऽन्तर्हृदये ज्यायन्’ इति श्रुत्युक्तत्वाच्च ॥21॥ ॥ इति दहराधिकरणम्॥ अदृश्यत्वादयः परमेश्वरगुणा

उक्ताः। 'तेषां सुखं शाश्वतं नेतरेषाम्' 'तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम्' इत्यादिना ज्ञानिसुखस्याप्यनिर्देश्यत्वमज्ञेयत्वं चोच्यत इत्यतो वक्ति-

It may be stated that the limited sky or space spoken of in scripture does not admit of the Lord as the inhabitant. But this is no valid objection for it has been stated that the Lord should be considered as the dweller-in of the narrow space of the heart, as He is to be contemplated with such knowledge, and it is consistent with His nature which suffuses everything as the sky. Moreover Sruti says, "This Lord who is within my heart as well as in everybody's heart, is very great".

The qualities of being invisible belonging to the Supreme Lord have already been mentioned. In the Katha text, "Their bliss is eternal but not that of others". 'That they think this is the highest bliss that cannot be described'. The qualities of Lord being indescribable and unknowable enumerated in Anandamaya-adhikarana seem to be declared also of the bliss of those that have attained the knowledge of Brahman. To remove this inconsistency, the Sutrakara says.

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॥ अनुकृत्यधिकरण ॥06॥

॥ ANUKRUTYADHIKARANA ॥06॥

Anukrutyadhikarana (22-23) says that the circumstance of being the object of earnest research seems to be said of the bliss enjoyed by the wise, whereas this has been affirmed of Vishnu. Both being said to transcend the power of vision and the power of thought, either of them may be indicated by the circumstance. The Adhikarana explains why it should be taken to indicate none but Brahman.

ॐ अनुकृतेस्तस्य च ॐ ॥22-85॥

22. (That which is sought as the helper is Brahman only), since the Sun, etc. act after Him (i.e., shine imbued with His lustre, when He shines, as seen from Sruti, "By His light' etc.).

‘तमेव भान्तमनुभाति सर्वम्’ इत्यनुकृतेः, ‘तस्य भासा सर्वमिदं विभाति’ इति वचनाच्च परमात्मैवानिर्देश्यसुखरूपः। न हि ज्ञानिसुखमनुभाति सर्वम्। न च तद्भासा। ‘अहं तत्तेजो रश्मीन्’ इति नारायणभासा हि सर्वं भाति ॥22॥

‘After Him, when He shines, everything shines’; this shows that the act of shining in the wise, (the Sun, etc.), is a copy of the Lord’s shining. And there is the statement in the Katha Upanishad that, “By His light; all this is lighted”. Hence it is the highest Lord who is of THE indescribable bliss. For it is not a fact that everything else reflects the happiness of the wise; nor is it the fact that everything is lighted by the light of the wise. In fact everything shines, lighted by the light of Narayana, as the text says, “It is I that kindle the rays of the Sun.”

ॐ आपि स्मर्यते ॐ ॥23-86॥

23. Likewise it is declared in Smriti.

‘यदादित्यगतं तेजो जगद्भासयतेऽखिलम्। यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्’ इति ‘न तद्भासयते सूर्यो न शशाङ्को न पावकः। यद्गत्वा न निवर्तन्ते तद्धाम परमं मम’ इति च ॥23॥ ॥ इति अनुकृत्यधिकरणम् ॥06॥ विष्णुरेव जिज्ञास्य इत्युक्तम्। तत्र ‘ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति। मध्ये वामनमासीनं विश्वेदेवा उपासते’ इति सर्वदेवोपास्यः कश्चित् प्रतीयते। स च ‘एवमेवैष प्राण इतरान् प्राणान् पृथगेव सन्निधत्ते’ ‘योऽयं मध्यमः प्राणः’ ‘कुविदङ्ग’ इत्यादिना प्राणव्यवस्थापकत्वान्मध्यमत्वात् सर्वदेवोपास्यत्वाच्च वायुरेवेति प्रतीयते। अतोऽब्रवीत्॥

The Bhagavad Gita says, “The light which abides in the Sun that illuminates all the world, in the moon, in the fire, is mine”. “And of that Supreme

Essence which is not illuminated, the wise having reached, do not return to embodied existence”.

It has been said that Vishnu is the Brahman to be inquired into; but in the Katha Upanishad, “all the gods worship Him who impels Prana upwards and Apana downwards, Him (Vamana) who is seated in the middle and draws the beautiful to Himself;’ someone appears to be the object of the worship of all the gods. And this someone seems to be only Vayu from the attributes of being the ruler of breaths and of his being seated in the middle and worshipped by all the gods, as borne out by the text Shat-Prashna, “In the same way, this Prana maintains other breaths in their several places”. “This Prana who is in the middle, says Brihadaranyaka Upanishad. Rigveda says “Dear one, those gods together with the Sun who of old by their worship of Vayu became perfect in knowledge, its virtues and free from defects, *somewhere in a secluded spot* turned their mind to Vayu full of wisdom who is sought for shelter by souls distressed in life”. To reconcile the statements, the Sutrakara says,

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॥ वामनाधिकरण ॥07॥

॥ VAMANADHIKARANA ॥07॥

Vamanadhikarana (24-25) shows that the term Isana applies to Vishnu alone though, from the common attribute of being the impeller, the Lord or Vayu may be denoted by it.

ॐ शब्दादेव प्रमितः ॐ ॥24-87॥

24. From the very term (in scripture) it is proved that (the Highest Lord is meant).

वामनशब्दादेव विष्णुरिति प्रमितः। न हि शुतेर्लिङ्गं बलवत्। 'शुतेर्लिङ्गं समाख्या च वाक्यं प्रकरणं तथा। पूर्व पूर्व बलीयः स्यादेवमागमनिर्णय' इति स्कान्दे॥ तच्चलिङ्गं विष्णोरेव। तस्मैव प्राणत्वोक्तेः 'तद्वैत्वं त्वं प्राणो अभवः' इति ॥24॥

From the special term 'Vamana', itself, Vishnu is understood to be the one seated in the middle, worshipped by all the gods. For here the characteristics cannot be more authoritative than Sruti. So it is said in Skanda, "The word, characteristic marks, parallel passages, the sentence, the context, the topic are important according to their precedence". This is the principle to be observed in deciding the meaning of the Vedic passages. Moreover, the characteristic attributes which are pointed out belong to Vishnu only; for He is spoken of as Prana in the text, "therefore indeed you are Prana".

ॐ हृद्यपेक्षया तु मनुष्याधिकारत्वात् ॐ ॥25-88॥

25. The Lord is said to be of the size of a Span, only with reference (to the room) in the heart, as the subject (of the scriptural passage) is the meditation to which men are entitled.

सर्वगतस्यापि तस्याङ्गुष्ठमात्रत्वं हृद्यवकाशापेक्षया युज्यते। इतरप्राणिनामङ्गुष्ठाभावेऽपि मनुष्याधिकारत्वान्न विरोधः ॥25॥ ॥ इति वामनाधिकरणम् ॥07॥ मनुष्याणामेव वेदविद्यायामधिकार इत्युक्तम्। तिर्यगाद्यपेक्षयैव मनुष्यत्वविशेषणमुक्तं, न तु देवाद्यपेक्षयेत्याह-

To say that the Lord, though omnipresent, is of the size of a thumb, is consistent with reference to the space in the heart. And there is no impossibility involved in it, for, though other beings have no thumb, the statement that Vishnu is of the size of a thumb is consistently explained,

since the subject relates to men alone, even when the size is taken to be of thumb severally of different individuals. In a preceding Adhikarana, it has been said that only men are eligible for the study of the Vedas. This restriction of study to men does not hold true; for the gods may also be eligible. But the restriction of the study to men was only meant with a view to exclude lower beings, etc. and not the gods, to intimate which the Sutrakara says:

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॥ देवताधिकरण ॥08॥

॥ DEVATHADHIKARANA ॥08॥

Devathadhikarana (26-33) discusses an incidental topic which is brought forward by Katha Upanishad in which all the gods are said to worship Vamana seated in the middle. The worship towards an end implies mortality and the respective ranks of the gods may fall vacant; then the sacrificial acts enjoined upon man for the propitiation of such gods must stop for want of the intended gods and for the time the Veda describing them having nothing to signify must lose their force and authority. Or if the Vedas are to be admitted eternally true, the gods described by them cannot be said to seek Moksha or to be eligible for devotion to God towards that end. To remove this difficulty, the Adhikarana proceeds and indirectly sustains the very basis of inquiry made here. Therefore, it is settled that the gods are eligible for the Vedic study and inquiry. It is to be remarked that the eight Sutras of this Adhikarana discuss this one topic at length, and that, with this one result.

ॐ तदुपर्यपि बादरायणः सम्भवात् ॐ ॥26-89॥

26. Even after that, Badarayana (says) there is eligibility, as (the qualification exists).

तदुपरि मनुष्याणां सतां देवादित्वप्राप्त्युपरि। सम्भवति हि तेषां विशिष्टबुद्ध्यादिभावात्।
तिर्यगादीनां तदभावादभावः। तेषामपि यत्र विशिष्टबुद्ध्यादिभावस्तत्राविरोधः।
निषेदभावात्। दृश्यन्ते हि जरितार्यादयः ॥26॥

‘Even after that’, that is, even after attaining to the state of being gods etc. by those who were men before; for indeed the eligibility behoves them, as they possess the capacity of refined intellect.; lower beings, on the other hand, are not eligible for the study, as they are destitute of such faculties. Even of these latter, such as possessing the exalted faculties of mind etc. are eligible and there is no objection to it. Moreover there is no express prohibition as to their eligibility; for we actually see cases like those of Jaritari and others in the Mahabharata etc.

ॐ विरोधः कर्मणेति चेन्नानेकप्रतिपत्तेर्दर्शनात् ॐ ॥27-90॥

27. If it be said that there would result in the uselessness of the sacrificial acts enjoined in scripture, (if men are said to become gods), ‘no’ we reply. For, many attained also in the past to the state of being gods, as is seen from Scripture.

मानुषा एव देवादयो भवन्तीति तदुपरीत्युक्तम्। तत्र यदि मनुष्याः सन्तो देवादयो भवन्ति
तत्पूर्वं देवताभावाद्वेतोद्विष्टकर्मणि विरोध इति चेन्न। अनेकेषां देवतापदप्राप्तेर्दर्शनात्। ‘ते
ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः’ इति ॥27॥

It has been said that men themselves become gods etc. afterwards; but this cannot be, for if it is to be held that those who are men become gods, then it follows that there were no gods before, and the performance of sacrifices, intended for propitiating gods could not have been of use, owing to the absence of gods. But this difficulty does not arise, for as scripture says,

“Many attained also in the past to the rank of the gods. They again who are of glorious attributes, attained to pure bliss unassailed by miseries, in that world where the gods of old called Sadhyas, such as Brahma, etc. are shining, i.e., those who attained to final beatitude in the previous Kalpa”.

ॐ शब्द इति चेन्नातः प्रभवात् प्रत्यक्षानुमानाभ्याम् ॐ ॥28-91॥

28. If it be said that (a contradiction will result) in respect of the WORD, the objection is refuted on the ground that as stated in Scripture there is an unfailing succession to the rank of gods, and as perceived (by the wise) and inferred (by others).

‘वाचा विरूप नित्यया’ इत्यादिशुतेराप्त्यनिश्चयान्नित्यत्वापेक्षत्वाच्च मूलप्रमाणस्य, स्वतः प्रामाण्यप्रसिद्धेश्च नित्यत्वाद्देवस्य तदुदितानां देवानामनित्यत्वात् पुनरन्यभावनियमाभावाच्च शब्दे विरोध इति चेन्न। ‘सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत्’ ‘यथैव नियमः काले सुरादिनियमस्तथा। तस्मान्नानीदृशं क्वापि विश्वमेतद्विष्यति’ ॥ इत्यादेरत एव शब्दात् तेषां प्रभवनियमात् महतां प्रत्यक्षात्। यथेदानीं तथोपर्यपि देवा भविष्यन्तीतीतरेषामनुमानाच्च ॥28॥

As to the authority of the Word (scripture), the trustworthiness of the speaker, and, through him, that of the word, cannot be ascertained, and any other statement going to prove it may have to be granted as eternal. These two difficulties will make it necessary to accept the view that the word is by nature a trustworthy testimony and consequently that if the word is eternal, as it appears from the text, “O Virupa, do you offer good prayers in words eternal etc.” (Rigveda). Then if the gods who are spoken of in scripture should not be eternal and when the succession of other individuals to the several ranks of the gods who enter heaven may not be an invariable rule that there is a clear contradiction, in saying that scripture is eternal while the things spoken of in scripture are not eternal. This contradiction does not really exist, for as evidenced by the text, “The maker has made the Sun and moon as of old” as Maha Narayana text says. “Just as the rule obtains in the revolution of time i.e., the same ages, etc. succeeding in the same order, so the rule exactly holds in the succession

of the gods etc.; hence the world which proceeds from the Lord will be anything like this". The gods do succeed one another, on the authority of this Word itself. This is a matter of direct perception to the great; other people also infer that there will be gods in the time to come, as there are now and as there were in the past.

ॐ अत एव च नित्यत्वम् ॐ ॥29-92॥

29. And from the same, there follows the eternity (of the series of the gods).

अत एव शब्दस्य नित्यत्वादेव च देवप्रवाहनित्यत्वं युक्तम् ॥29॥

For the reason that the Word is eternal, it is also right to admit the eternity of the series of the gods that regularly succeed one another.

ॐ समाननामरूपत्वाच्चावृत्तावप्यविरोधो दर्शनात् स्मृतेश्च ॐ ॥30-93॥

30. The contradiction (to the eternity of the WORD) does not exist, also for the reason that the successive (gods) have the same name and form, though the previous individual does not continue in each place, as is seen from Sruti and Smriti.

अतीतानागतानां देवानां समाननामरूपत्वात् प्राप्तपदानां मुक्त्याऽवृत्तावप्यविरोधः।
'यथापूर्वम्' इति दर्शनात्। 'अनादि निधना नित्या वागुत्सृष्टा स्वयम्भुवा ऋषीणां नामधेयानि
याश्च वेदेषु दृष्टयः। वेदशब्देभ्य एवादौ निर्ममे स महेश्वरः' इति स्मृतेश्च ॥30॥

The contradiction disappears, for, though the previous gods on obtaining release should vacate their respective places, the gods that once occupied or that now occupy or that will occupy in the future are at all times of the same description in name and form, in their respective stations. For the text says, "As of old, etc.". In the beginning, by the absolute Lord Vishnu, the eternal Word which has no beginning or end was revealed. The great Lord in the beginning appointed to the gods, etc. the same names and the same forms from the words of scripture in which they are described.

ॐ मध्वादिष्वसम्भवादनधिकारं जैमिनिः ॐ ॥31-94॥

31. Jaimini (maintains) that the gods are not eligible for the study of Madhu Vidya etc.; for they cannot be (said to seek what they have already attained).

‘वसूनामेवैको भूत्वा’ इत्यादिना प्राप्यफलत्वात्प्राप्तपदानां देवानां मध्वादिविद्यास्वनधिकारं जैमिनिर्मन्यते ॥31॥

In the Vidyas of Madhu, etc. described in the text beginning with “This Sun indeed, the honey of the gods.....he who understands this to be immortal, becomes one of the Vasus, through the initiation of Agni sees the same immortal Lord and attains satisfaction”.

The several ranks of the gods, such as being a Vasu are fruits to be achieved: Jaimini says Vasus and other gods having attained to the respective ranks and consequently not having the necessity for the study of such Vidyas which cannot lead them to anything higher, cannot be said to be eligible for such Vidyas.

ॐ ज्योतिषि भावाच्च ॐ ॥32-95॥

32. So also with reference to the knowledge of the gods, it being already attained (by them, they are not eligible for the study of that part of the scripture which is meant to produce higher wisdom).

ज्योतिषि सर्वज्ञत्वे भावाच्च । आदित्यप्रकाशेऽन्तर्भाववत् तज्ज्ञाने सर्ववस्तूनामान्तर्भावात् । नित्यसिद्धत्वाच्च विध्यानाम् ॥32॥

The knowledge of the gods which is to be perfect has already become such. Just as all other lights are merged into the light of the Sun, so in the knowledge of the gods all things are comprehended. Further all the Vidyas that exist in them are perpetually acquired.

ॐ भावं तु बादरायणोऽस्ति हि ॐ ॥33-96॥

33. But Badarayana thinks (that the gods) are eligible (for the pursuit of all the Vidyas), as Madhu, etc.; for there is higher light to be attained.

फलविशेषभावात् प्राप्तपदानामपि देवानां मध्वादिष्वप्यधिकारं बादरायणो मन्यते। अस्ति हि प्रकाशविशेषः। 'यावत्सेवा परे तत्त्वे तावत्सुखविशेषता। सम्भवाच्च प्रकाशस्य परमेकमृते हरिम्॥ तेषां सामर्थ्ययोगाच्च देवानामप्युपासनम्। सर्वं विधीयते नित्यं सर्वयज्ञादिकर्म च' इति स्कान्दे॥ उक्तफलानधिकारमात्रं जैमिनिमतम्। अतो न मतविरोधः। 'सर्वज्ञस्यैव कृष्णस्य त्वेकदेशविचिन्तितम्। स्वीकृत्य मुनयो ब्रूयुस्तन्मतं न विरुध्यते' इति ब्राह्मे ॥33॥ ॥ इति देवताधिकरणम् ॥08॥ मनुष्याधिकारत्वादित्युक्तेऽविशेषाच्छूद्रस्यापि'अह हारे त्वा शूद्र' इति पौत्रायणोक्तेरधिकार इत्यत आह

As there are higher results to be obtained, Badarayana accedes to the eligibility, for the study of Madhu and other Vidyas, even of those gods that have attained to particular stations amongst the celestials. For there is for them superior light resulting therefrom, so says Skanda Purana. As devotion to the Supreme Being is intense, there is also enhancement of bliss in heaven. Except in the case of Lord Hari, the light of wisdom in every one has the possibility of waxing brighter. Hence even the gods desire, and are fit for the study, and have to practise meditation. So also sacrifices and other duties are all invariably enjoined upon them in scripture.

As Jaimini's opinion refers to the absence of eligibility on the part of gods only insofar as the Vidyas relate to the results they have already attained, there is no conflict between the views of Badarayana and Jaimini and other sages. So says the Brahma Purana, "Only some one aspect of the omniscient Krishna's opinion is taken up and propounded by the sages. Hence no contradiction arises between them".

When it is said that the study of Scripture is a subject to which men are entitled, it would equally apply to the Sudra. And from the text, "O Sudra, the wreath of pearls and the chariot, keep for yourself", which is

addressed by the sage Raikwa to Poutrayana, it appears that the Sudra is also eligible for the study of Scripture. To clear this doubt, the Sutrakara says:

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॥ अपशूद्राधिकरण ॥09॥

॥ APASHUDRADHIKARANA ॥09॥

Apashudradhikarana (34-38) establishes that Sudras and others are ineligible for the study of the Vedas and for a knowledge of Brahman to be obtained by such study.

ॐ शुगस्य तदनादरश्रवणात् तदाऽऽद्रवणात् सूच्यते हि ॐ ॥34-97॥

34. There was grief caused in him on account of hearing it (the swan) slighting him and on account of his instantaneous going to (Raikwa) (so Poutrayana is called Sudra); for it (the grief) is indicated (by his procedure).

नासौ पौत्रायणः शूद्रः, शुचाऽऽद्रवणमेव शूद्रत्वम्। 'कम्वर एनमेतत्सन्तम्' इत्यनादरश्रवणात्। 'स ह सञ्जिहान एव क्षत्तारमुवाच' इति सूच्यते हि ॥34॥

This Poutrayana is not a Sudra (by birth). The state of being a sudra in his case consists in his rapidly taking himself out of grief to (Raikwa). For he has heard the slighting (cast on him by the swan), as in the text, "Fellow, whom do you speak of this as if he were Raikwa the faultless". Again the grief produced in him is indicated by his subsequent action, as conveyed in the text, "Ha, rising from his bed he said to the charioteer" and so on.

ॐ क्षत्रियत्वावगतेश्चोत्तरत्र चैत्ररथेन लिङ्गात् ॐ ॥35-98॥

35. And because it becomes clear that he (Poutrayana) is a Kshatriya from (the indicatory circumstance of having a Chitra Ratha (mentioned) later on.

अयमश्वतरीरथ इति चित्ररथसम्बन्धित्वेन लिङ्गेन पौत्रायणस्य क्षत्रियत्वावगतेश्च।
'रथस्त्वश्वतरीयुक्तश्चित्र इत्यभिधीयते' इति ब्राह्मे। 'यत्र वेदो रथस्तत्र न वेदो यत्र नो
रथः' इति ब्रह्मवैवर्ते ॥35॥

And besides the reason already given, from the subsequent sentence, 'this is a chariot drawn by the mule', which mentions 'Chitraratha' connected with the king as its owner as a characteristic of Poutrayana. Poutrayana is understood to be a Kshatriya and not a Sudra. The Brahmapurana says: The chariot to which a mule is yoked is called Chitra, i.e., Chitra Ratha.

Further the Brahma Vaivarta Purana says "Where there is the study of scripture, there only is the chariot; and where there is no study of scripture, there is no chariot to be seen. A chariot was to be kept by one of the first three classes who alone are fit to study scripture, and those who are prohibited from studying scripture are also prohibited from having a chariot.

ॐ संस्कारपरामर्शात् तदभावाभिलापाच्च ॐ ॥36-99॥

36. And from the reference to the ceremony of purification, and the express mention of the absence of such ceremony (in the case of the Sudra).

'अष्टवर्ष ब्राह्मणमुपनयीत, तमध्यापयीत' इत्यद्ययनार्थं संस्कारपरामर्शात्। 'नाग्निं यज्ञो न
क्रीया न संस्कारो न व्रतानि शूद्रस्य' इति पैङ्गिशुतौ संस्काराभावाभिलापाच्च। उत्तमस्त्रीणां तु
न शूद्रवत्। 'सपत्नीं मे पराधम' इत्यादिष्वधिकारदर्शनात्। संस्काराभावेनाभावस्तु सामान्येन।
अस्ति च तासां संस्कारः। 'स्त्रीणां प्रदानकर्मेव यथोपनयनं तथा' इति स्मृतेः ॥36॥

For, in the text, "Let the Brahmana be initiated at the age of eight and let him be taught scripture", the ceremony of purification is mentioned

as the immediate preliminary condition to teaching scripture. And in the case of the Sudra, the absence of this ceremony of purification is spoken of in the Paingi's Sruti. "The Sudra has no consecrated fire, no sacrifice, no prayers, no ceremonies to be performed"; no process of purification, no austerities to be practised. Hence the Sudra is not eligible for the study of Scripture.

But exalted women like goddesses etc. are not ineligible like the Sudra; for their eligibility is seen from such texts as, "Lord, evil be to her who may aspire to become my co-wife", which are said to have been revealed to Sachi.

The absence of eligibility arises from the absence of ceremony of purification is of course a general principle. Further there is the ceremony of purification for women. 'As the ceremony of initiation (Upanayana) is to men, so is giving in marriage to women'. So says Smriti.

ॐ तदभावनिर्धारणे च प्रवृत्तेः ॐ ॥37-100॥

37. And on account of (Haridrumata's) proceeding (first) to ascertain (that Satyakama) was not (a Sudra), (with a view to initiating him).

'नाहमेतद्वेद भो यद्गोत्रोऽहमस्मि' इति सत्यवचनेन सत्यकामस्य शूद्रत्वाभावनिर्धारणे हारिदुमतस्य 'नैतदब्राह्मणो विवक्तुमर्हति' इति तत्संस्कारे प्रवृत्तेश्च ॥37॥

"O, sage, I do not know to what family I belong". From this truthful statement by Satyakama, Haridrumata having first concluded that "A non-brahmin is not capable of such truthful answer", and consequently Satyakama was not a Sudra, proceeded to perform the ceremony of initiation for him. Hence the Sudra is not eligible for the study of the Vedas.

ॐ श्रवणाध्ययनार्थप्रतिषेधात् स्मृतेश्च ॐ ॥38-101॥

38. And because of the prohibition from hearing, studying and understanding the meaning (of scripture) (in the case of a Sudra), contained in scripture as well as Smriti.

‘श्रवणे त्रपुजतुभ्यां श्रोत्रपरिपूरणम्। अध्ययने जिह्वाच्छेदः अर्थावधारणे हृदयविदारणम्’ इति प्रतिषेधात्। ‘नाग्निं यज्ञः शूद्रस्य तथैवाद्ययनं कुतः। केवलैव तु शुशूषा त्रिवर्णानां विधीयते’ इति स्मृतेश्च। विधुरादीनां तूत्पन्नज्ञानत्वात् कश्चिद्विशेषः ॥38॥ इति अपशूद्राधिकरणम् ॥09॥ ‘यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम्। महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति’ इत्युद्यतवज्रज्ञानान्मोक्षः शूयत इत्यतोऽब्रवीत्।

For the Sudra is prohibited from the study of the Vedas as in the Gautama Dharma Sastra, “The ears of the Sudra who hears the Veda are to be filled with molten lead and lac, his tongue is to be slit if he pronounces it, his heart is to be cut open, if he attempts to know its meaning”. And Smriti says, “the Sudra has no consecrated fire to be maintained, no sacrifices to be performed; so possibly he could not study the Vedas; however, free service to the three higher classes is prescribed for the Sudra as the means of higher life”. But in the case of Vidura and others, as having already received the light of wisdom, some speciality is to be understood.

From the Katha Upanishad, “all this visible and known world that having proceeded from Prana stands on it, trembles at the awful, formidable and energetic Vajra, know them they become immortal”, it appears that salvation results from the knowledge of the energetic Vajra (thunderbolt). To clear this doubt, the Sutrakara has said:

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॥ कम्पनाधिकरणं ॥10॥

॥ KAMPANADHIKARANA ॥10॥

Kampanadhiakarana (39) explains the term Vajra as describing only Vishnu in the Katha text, though the term may denote the weapon of Indra by force of common acceptance, or Vishnu from the circumstance of making all tremble.

ॐ कम्पनात् ॐ ॥39-102॥

39. On account of (the statement of) the trembling (of the world) i.e., impelling of the world to action (Vajra is Brahman only).

एजतीति कम्पनवचनादुद्यतवज्रो भगवानेव। 'को ह्येवान्यात् कः प्राण्याद्यदेष आकाश आनन्दो न स्यात्' तथा चेतोऽर्पणार्थं हि निगत्यते इति हि श्रुतिः। 'प्राणस्य प्राणमुत चक्षुषश्चक्षुः' इति च 'नभस्वतोऽपि सर्वाः स्युश्चेष्टा भगवतो हरेः। किमुतान्यस्य जगतो यस्य चेष्टा नभस्वतः' इति स्कान्दे॥ 'चक्रं चङ्क्रमणादेष वर्जनाद्वज्रमुच्यते। खण्डनात् खड्ग एवैष हेतिनामा स्वयं हरिः' इति ब्रह्म वैवर्ते ॥39॥ इति कम्पनाधिकरणं ॥10॥ हृदय आहितं ज्योतिः परमात्मेत्युक्तम्। तत्र 'योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः' इत्यत्र 'उभौ लोकावनुसञ्चरति' इति वचनाज्जीव इति प्रतीयत इत्यत उच्यते —

From the predicate, 'trembles', the energetic Vajra can only be the perfect Lord. For Scripture Taittiriya Upanishad says, "Who indeed could make the world live and live well, if this Akasa or the Lord shining everywhere were not bliss itself". The Brihadaranyaka Upanishad says, "He is the breath of the breath, he is the eye of the eye".

In the Skanda Purana this is said: "Even if the movements of the Air are well under the control of the glorious Lord Hari, then what can be said of the movements of the rest of the world whose activity is guided by the Air".

The Lord is called Chakra a 'discus' because he propels the soul into the embodied life; and He is called Vajra because he is avoided by the Daityas or un-approached by defects. He is called the 'sword' because he slays the sinful; thus the Lord alone is declared by the names of all the weapons". (Brahma Vaivarta Purana).

It has been said that the Light which is placed in the heart is Paramatma, the highest Lord; with regard to this Light, in continuation the text "He who is perfect in knowledge, who dwells in the organs of sense and the heart; who is the perfect Self". Later on appears the statement from Brihadaranyaka Upanishad, "He goes in turn through the two worlds". From this statement, the individual soul seems to be meant. To remove this doubt, the Sutrakara says:

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॥ ज्योतिरधिकरण ॥११॥

॥ JYOTIRADHIKARANA ॥११॥

Jyotiradhikarana (40) shows the term Jyoti (Light) in Brihadaranyaka Upanishad denotes only Brahman though it may denote the Lord or the soul on account of both being luminous (intelligent) nature and known to dwell in the heart.

ॐ ज्योतिर्दर्शनात् ॐ ॥४०-१०३॥

40. The Light (is Vishnu only) as seen in Scripture.

‘विष्णुरेव ज्योतिर्विष्णुरेव ब्रह्म विष्णुरेवात्मा विष्णुरेव बलं विष्णुरेव यशो विष्णुरेवानन्दः’ इति दर्शनाच्चतुर्वेदशिखायां ज्योतिर्विष्णुरेव। ‘प्राज्ञेनात्मनाऽन्वारुढ उत्सर्जयति’ इति वचनात् सस्यापि लोकसञ्चरणमस्त्येव ॥४०॥ इति ज्योतिरधिकरणं ॥११॥ सर्वाधारत्वम् विष्णोरुक्तम्। तच्च ‘आकाशो वै नाम नामरूपयोर्निर्वहिता’ इत्यत्राकाशस्य प्रतीयते। वै नामेति प्रसिद्धोपदेशात्। प्रसिद्धाकाशश्चाङ्गीकर्तव्य इत्यत उच्यते —

The Chaturveda Sikha says., "Vishnu alone is light, Vishnu alone is Atman (Lord), Vishnu alone is Brahman (the perfect Lord), Vishnu alone is strength (giver of strength), Vishnu alone is glory (the cause of our glory), Vishnu alone is bliss". Hence the Light spoken of here is none but Vishnu. Moreover, passing through the world is admitted also in the case of the Lord from the text, "the soul with the omniscient Lord seated in him departs from the body" says the Brihadaranyaka Upanishad.

Vishnu has been said to be the supporter of all. The same seems to be affirmed of Akasa in the text, “Akasa in fact is the cause of all names and forms”. By the phrase ‘in fact’ is implied that a well-known thing is spoken of here. Accordingly, the well-known sky is to be taken by the word ‘Akasa’.

Here the Sutrakara says:

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॥ आकाशाधिकरण ॥12॥

॥ AKASADHIKARANA ॥12॥

Akasadhikarana (41). Here, Vishnu is shown to be denoted by the term Akasa occurring in the text, which by usage may denote either the well-known sky or Brahman.

ॐ आकाशोऽर्थान्तरत्वादिव्यपदेशात् ॐ ॥41-104॥

41. The Akasa (is Hari only) on account of its being spoken of as a thing of quite a different nature, etc.

‘ते यदन्तरा तद्ब्रह्म’ इत्यर्थान्तरत्वादिव्यपदेशाकाशो हरिरेव। ‘आवर्ण यतो वाचो निवर्तन्ते’ इत्यादिश्रुतेस्तस्यैव हि तलक्षणम्। ‘अनामासोऽप्रसिद्धत्वादरूपो भूतवर्जनात्’ इति ब्राह्मे ॥41॥ इति आकाशाधिकरणम् ॥12॥ असङ्गत्वं परमात्मन उक्तम्। तच्च ‘स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुषः’ इति स्वप्नादिद्रष्टुः प्रतीयते। स च जीवः प्रसिद्धेरित्यतो वक्ति —

For the text says, “That which is different from, or devoid of, name and form, is Brahman, etc.”. Hence the Akasa here is Hari alone; for the characteristic of being different from, and destitute of name and form belongs to the Lord alone, of whom Srutis say, “That which is of no colour and beyond description”. “That from which speech recoils powerless and so on”. (Taittiriya Upanishad). The Brahma Purana says, “The Lord is said to be of no name because He is not fully comprehended, and of no colour or form, because He is not contaminated by the elements”.

Paramatma has been spoken of as being untouched by all affected things, i.e., it is not influenced by extraneous circumstances. But this seems to be said of one who sees dreams etc. in the text, "By whatever may be then in dream, he is unassailable; for the person is unconnected." (Brihadaranyaka Upanishad). From the well-known experience, the subject of dreams is to be taken as the individual soul. So the Sutrakara says:

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॥ सुषुप्त्यधिकरण ॥13॥

॥ SUSHUPTHYADHIKARANA ॥13॥

Sushuptyadhikarana (42) shows that the circumstance of seeing dreams is affirmed of Vishnu in Brihadaranyaka Upanishad, though this may apply to the Lord on account of the circumstance of being unassailed by extraneous things or to the soul from the common notion that he is the subject of dream experience.

ॐ सुषुप्त्युत्क्रान्त्योर्भेदेन ॐ ॥42-105॥

42. (He who sees dreams is Brahman only on account of scripture describing both Brahman and soul) as distinct both in the state of sleep and in departing.

प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेदनान्तरम्' 'प्राज्ञेनात्मनाऽन्वारुढ उत्सर्जयति' इति भेदव्यपदेशान्न जीवः, पर एवासङ्गः। स्वप्नादिद्रष्टृत्वं च सर्वज्ञत्वात् तस्यैव युज्यते ॥42॥ ॥ इति सुषुप्त्यधिकरणम् ॥13॥ 'एष नित्यो महिमा ब्राह्मणस्य' इति ब्राह्मणस्यापि नित्यमहिमा प्रतीयते। स च ब्राह्मणः 'स वा एष महानज आत्मा' इत्यजशब्दाद्विरिञ्च इति प्राप्तम्। देवानां च विद्याकर्मणोः पदप्राप्तिः सूचिता तदुपर्यपीति। अतो ब्रवीति —

From the text from Brihadaranyaka Upanishad, "Embraced by the omniscient Lord, he perceives nothing within or without"; in the same text, "With the omniscient Lord seated in him, he goes, casting off the

body”, which state the distinguishing characteristics, it is concluded that the Supreme Lord is the thing unassailed by anything extraneous, but not the soul.

The seeing of dreams, etc., also properly belongs to Him alone, for He is omniscient.

The eternal glory which has been affirmed of Brahman seems to be affirmed of a Brahmana also in the same text, “This eternal glory belongs to the Brahmana”. This Brahmana from the subsequent text, “He is indeed this great Aja the Self”, seems to be the Chaturmukha Brahma, especially so, on account of the word Aja occurring in it. And in a previous Sutra, “Above them, etc.” the gods, it has been shown, attain to celestial situations by the acquisition of superior knowledge and by a course of sacrificial acts, while this Brahmana possessed of eternal glory cannot be included among the gods. To refute this objection the Sutrakara says:

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॥ ब्राह्मणाधिकरण ॥14॥

॥ BRAHMANADHIKARANA ॥14॥

In Brahmanadhikarana (43), the term Brahmana in Brihadaranyaka Upanishad is proved to denote Brahman only, though it may be taken to denote Brahman from the circumstance of eternal glory spoken of in the passage, or to denote the Chaturmukha Brahma from the occurrence of the word Aja in position with it.

ॐ पत्यादिशब्देभ्यः ॐ ॥43-106॥

43. From the terms “Lord”, etc., (this Brahmana is but Vishnu, not Virincha).

“सर्वस्याधिपतिः सर्वस्येशानः ... स वा एष नेति नेति’ इत्यादि शब्देभ्यो नित्यमहिमा विष्णुरेव। ‘उतामृतत्वस्येशानः। यदन्नेनादतिरोहति’ ‘सप्तार्धगर्भाभुवनस्य रेतो

विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि' 'स योऽतोऽशुतः' इत्यादि शुतिभ्यस्तस्यैव हि ते शब्दाः ॥43॥ ॥ इति ब्राह्मणाधिकरणम् ॥14॥

Brihadaranyaka Upanishad says "He is the Supreme Lord of all. He is the Lord of the lords that rule the world. He indeed is this Samana but unlike what is seen, what is heard, etc.". From the appellations, "the Supreme Lord," & etc. occurring in these and similar texts, the eternally glorious is Vishnu only. Taittiriya Aranyaka says "Also He is the ruler of the released for He surpasses the beings of this world". Rigveda says "The seven who are endowed with the power of the glorious and worshipful Lord stand appointed in their posts of various duties, by the command of Vishnu — the seven in whom the world lies latent". Aittireya Aranyaka says "He who is everywhere, but not heard, etc.". From these texts, it is plain, all these terms belong to Vishnu only.

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्ब्रह्मसूत्र भाष्ये
प्रथमाध्यायस्य तृतीयः पादः ॥01-03॥

**Thus is the third paada of the first Chapter of Srimad Brahma
Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada
Charya ॥01-03॥**

प्रथमाद्यायः (समन्वयाध्यायः) ॥01॥

FIRST CHAPTER (SAMANVAYA ADHYAYA) ॥01 ॥

चतुर्थ पादः ॥01-04॥ FOURTH PAADA ॥01-04॥

In the first three Paadas only a few words have been interpreted as declaring Vishnu to be the maker of all, to be perfectly blissful etc.; thereby the excellence and perfection of the Lord are but partially indicated, whereas by the term Brahman in the first Sutra, He has been called the Perfect, i.e., One possessing all excellent qualities. Thus the original statement is not fully substantiated. Hence, the fourth Paada explains how all the words describing the gods of several grades, the rules and method of Karma (the holy acts), time etc., and in fact every word, syllable and letter, declare the excellent attributes of Vishnu and show that He is the absolutely perfect Being.

॥ ॐ श्रुतिलिङ्गादिभिरन्यत्रैव प्रसिद्धनामापि शब्दानां सामस्त्येन विशेषहेतुभिर्विष्णावेव प्रवृत्तिं दर्शयत्यस्मिन् पादे।

In this Paada, the Sutrakara shows, with special reasons, how even the words which by the scriptural acceptance and by the characteristics connoted etc. are known to denote only other objects, are entirely declaring Vishnu only.

॥ अनुमानिकाधिकरणम् ॥01॥

॥ ANUMAANIKADHIKARANA ॥01॥

Anumanikadhikarana (1-9) explains how the words Avyakta etc. which are restricted to other things by the circumstances of being inferior etc. are to be understood as declaring the excellent attributes of Vishnu.

ॐ आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्तगृहीतेर्दर्शयति
च ॐ ॥01-107॥

1. If it be said that that which is inferred (to be the cause, viz., the Pradhana, etc.) is, as some read, declared by the terms 'Avyakta', 'Jiva' etc., this is denied; (but the terms denote Brahman only), as scripture shows; for the terms denote them, only on account of the Lord's abiding in them which are like unto the incapable body.

‘तत्तु समन्वयात्’ इति सर्वशब्दानां परमेश्वरे समन्वय उक्तः। तन्न युज्यते। यतो ‘अव्यक्तात् पुरुषः परः’ इति साङ्ख्यानमानपरिकल्पितं प्रधानमप्येकेषां शाखिनामुच्यते इति चेन्न, तस्यैव पारतन्त्र्याच्छरीररूपके ऽव्यक्ते विन्यस्तस्य परमात्मन एवाव्यक्तशब्देन गृहीतेः। कप्रत्ययः कुत्सने। परमात्मना एवाव्यक्तेशब्दः। तत्तन्त्रत्वेन तच्छरीररूपत्वादितरस्याप्यव्यक्तशब्दः। ‘तुच्छेनाभ्वपिहितं यदासीत्’ इति दर्शयति च। ‘अव्यक्तमचलं शान्तं निष्कलं निष्क्रियं परम्। यो वेद हरिमात्मानं स भयादनुमुच्यते’। इति पिप्पलादशाखायाम्। ‘अक्षरं ब्रह्म परमम्’ इत्युक्त्वा ‘अव्यक्तो ऽक्षर इत्युक्तः’ इति वचनाच्च ॥01॥

In the fourth Sutra of this Adhyaya, all the words have been said to declare the qualities of Brahman only. But that position cannot be maintained. For the Pradhana which is inferred by the Sankhyas (to be the Maker) is also spoken of by some Sakhins, as in the Katha Upanishad text; “The supreme person proceeds from Avyakta, i.e., the Pradhana”. This we deny. The lifeless matters having a dependent existence and as such resembling a body (for the soul that rules it), only the supreme Lord who dwells in and rules the Pradhana is to be taken by the word Avyakta in the texts concerned - (the same Lord whom, as has been said, all the words declare).

The termination 'Ka' used in this aphorism denotes the incapability of the Pradhana, i.e., the Pradhana or matter is considered base; for by itself it is not capable of producing anything and consequently it cannot be the absolute and intelligent cause of the world. The word Avyakta which primarily declares the supreme Lord alone, also denotes the other Pradhana for it is dependent upon Him and guided by Him, and it is consequently like unto a body of the Lord. This is expressed in the Rigveda thus "That Lord who is perfect was concealed by the matter and was still resplendent in His supremacy by His boundless wisdom.

In the Pippalada Sakha, the following is said, "he that knows the Lord Hari who is unchangeable, blissful and not associated with the subtle body of the sixteen parts, who does everything unconcerned, who is perfect and the maker and protector of all, he is released from fear, the bondage of life, when he has seen the Lord. This is also seen in the Bhagavad Gita which says 'Akshara, the Imperishable, is the Para Brahman,' and subsequently, 'The Akshara is called Avyakta'.

ॐ सूक्ष्मं तु तदर्हत्वात् ॐ ॥02-108॥

2. (The term Avyakta means) only the subtle, for it (what is subtle) is fit to be so designated.

सूक्ष्ममेवाव्यक्तशब्देनोच्यते। तद्व्यक्ततामर्हति। सूक्ष्मत्वं च मुख्यं तस्यैव। 'यत्तत्सूक्ष्मं परमं वेदितव्यं नित्यं पदं वैष्णवं ह्यामनन्ति। यत्तल्लोका न विदुर्लोकसारं विन्दन्त्येतत् कवयो योगनिष्ठाः' ॥ इति च पिप्पलादशाखायाम्। मुख्ये च विद्यमाने नामुख्यं युक्तम् ॥02॥

The word Avyakta is expressed only in subtle ways. For only that which is subtle may not be manifest. The Brahman being most subtle in its character, is rightly spoken of as subtle and this absolute subtlety is perfectly true of Him alone. It is said in the Pippalada Sakha, "That most subtle thing which ought to be known is the eternal nature of Vishnu, the wise say, "that which the multitude does not understand and which is the most exalted above all things of the world, the wise who are deep in meditation

find". And while the thing which the word primarily denotes is presented, it is not justifiable to take that which is denoted (by the word) in the secondary sense.

ॐ तदधीनत्वादर्थवत् ॐ ॥03-109॥

3. (On the other hand), other things (also) can be secondarily denoted by the names of the Supreme Being, for their attributes connoted by the names are under his control.

तददीनत्वाच्चाव्यक्तादीनां तस्यैवाव्यक्तत्वपरावरत्वादिकमर्थवत्। 'यदधीनो गुणो यस्य तद्गुणी सोऽभिधीयते। यथा जीवः परात्मेति यथा राजा जयीत्यपि' इति च स्कान्दे ॥03॥

The qualities of being subtle, etc. being under His control become fully significant, only when these qualities of being subtle, great, low, etc., are understood to point to Brahman. Accordingly, the Skanda says, "He who is the cause of a certain excellence of quality in another, is himself said to possess that excellence or quality, just as the Supreme Lord is spoken of as the soul, for the very essence of the soul depends upon the Lord, just as the king is said to be victorious when the soldiers has won a victory for him,

ॐ ज्ञेयत्वावचनाच्च ॐ ॥04-110॥

4. And because the (other things) are not required by scripture to be known (to be made the object of knowledge, for the purpose of obtaining release).

अन्यस्य न वाच्यत्वं युज्यते ॥04॥

Consequently other things cannot be reasonably accepted as declared (by the words Avyakta etc).

ॐ वदतीती चेन्न प्राज्ञो हि ॐ ॥05-11॥

5. If it be said that scripture speaks of other things; we say, 'no'; for it is the omniscient Lord (that is spoken of by all the terms).

‘महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते’ इति ज्ञेयत्वं वदतीती चेन्न। प्राज्ञः परमात्मा हि तत्रोच्यते। ‘अणोरणीयान्महतो महीयान्’ इति तस्यैव हि महतो महत्त्वम्। सर्वस्मात् परस्य महतोऽपि परत्वं युज्यते ॥05॥

The Katha Upanishad says, “having known that which is unchangeable and higher than the ‘Mahat’, the soul becomes rescued from the jaws of death (Samsara)”. It may be argued that the ‘Avyakta’ is required to be known. But this cannot be; for in that text, only the Supreme Lord called the Omniscient is spoken of. And according to the text, “He who is subtler than the subtle, greater than the great”, the state of being greater than the great can indeed be affirmed only of Him; and it is right to hold that, He who is greater than all, is greater than ‘Mahat’.

ॐ प्रकरणात् ॐ ॥06-112॥

6. From the topic of the passage, (it is Brahman only that is subtle, etc).

‘सोऽध्वनः पारमाप्नोति तद्विष्णोः परमम् पदम्’ इति तस्य होतत् प्रकरणम् ॥06॥

From the text, “He who understands what all including himself is dependent upon the Lord”, reaches the end of life’s journey and the final resting place which is the exalted kingdom of Vishnu, shows that this passage refers to Him.

ॐ त्रयाणामेव चैवमुपन्यासः प्रश्नश्च ॐ ॥०७-११३॥

7. And (because of the whole of Upanishad dealing) with the explanation of, as well as the question on, the same three topics.

त्रयाणामेव पितृसौमनस्यस्वर्गाग्निपरमात्मनां प्रश्न उपन्यासश्च। 'अविज्ञातप्रार्थनं च प्रश्न इत्यभिधीयते' ॥ इति वचनान्न विरोधः ॥०७॥

The Katha Upanishad treated only the three boons prayed for by Nachiketas, viz., reconciliation to his father, the sacred fire leading to Svarga, and the nature of the Supreme Lord to be reached when released from the body and Yama's answers regarding the same three points of inquiry.

A request 'to know what is not already known is also called a question'. From this explanation given in Smriti, there is no difficulty caused by the use in this aphorism of the word 'question'.

ॐ महद्वच्च ॐ ॥०८-११४॥

8. And like the word 'Mahat' (the great).

यथा महच्छब्दो महत्तत्त्वे प्रसिद्धोऽपि परममहत्त्वात् परमात्मन एव मुख्यः एवमितरेऽपि ॥०८॥

Just the word 'Mahat' though generally accepted to denote the 'Mahat Tatva' (a material principle) is applicable to the Supreme Lord only in its comprehensive sense, so also other words 'the great' in absolute sense.

ॐ चमसवदविशेषात् ॐ ॥०९-११५॥

9. And like the word 'Chamasa' (a wooden sacrificial bowl); there being no speciality attaching to the scriptural texts.

यथा चमशब्दोऽन्यत्र प्रसिद्धोऽपि 'इदं तच्छिर एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुद्धः' इति श्रुतेः शिरोवाचकः एवमव्यक्तादिशब्दाः सर्वेऽन्यत्र प्रसिद्धा अपि, 'नामानि सर्वाणि यमाविशन्ति

तं वै विष्णुं परममुदाहरन्ति' इत्यादि श्रुतेः परमात्माभिधायका एव। अविशेषाच्छ्रुतेः ॥09॥ ॥ इति अनुमानिकाधिकरणम् ॥01॥ 'वसन्ते वसन्ते ज्योतिषा यजेत' इत्यादि कर्माभिधायकस्य क्रमादि विरोधान्न युज्यत इत्यत आह –

Though the word 'Chamasa' has a well-known application to the other thing (the bowl) from the scriptural passage, "That is its head, for the bowl is like the head with its mouth below and the bottom (bulging out) above", (Brihadaranyaka Upanishad) the word has come to denote the head. Likewise, 'Avyakta' 'the subtle' and all other items though they by common acceptance apply to things other than Brahman, are really declaring the Supreme Lord according to the principle laid down in the text, "They, say that it is Vishnu alone whom all names comprehensively denote". For this Sruti is as authoritative as the other.

"In every spring, let him sacrifice by 'Jyotishtoma'." In such texts, the words which are the names of sacrificial acts and their accessories cannot be properly understood to denote Brahman as laid down in the fourth Sutra; for otherwise there would arise the difficulty of having no sacred duties or no means of knowing these. To explain this difficulty, the Sutrakara says:

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॥ ज्योतिरुपक्रमाधिकरण ॥02॥

॥ JYOTIRUPAKRAMADHIKARANA ॥02॥

Jyotirupakramadhikarana (10-11): Jyotisthoma and other terms are by settled acceptance restricted to sacrificial acts etc., If they are to be interpreted otherwise, the Vedic portions apparently describing them should cease to convey them; and then for want of authority the world might give up the performance of those sacred duties. Even the words which for the strong reasons given above are attached to sacrifices and their accessories are interpreted as conveying the attributes of Brahman.

ॐ ज्योतिरुपक्रमात् तु तथा ह्यधीयते एके ॐ ॥10-116॥

10. Also the (term) Jyotis (the name of a sacrifice) denotes Brahman only; for some (sakhins) read to that effect from the very commencement.

ज्योतिरादिकर्मवाचकत्वेन प्रसिद्धाभिधेयोऽपि स एव। 'एष इमं लोकमभ्यार्चत्' इत्युपक्रम्य 'ता वा एताः सर्वा ऋचः सर्वे वेदाः सर्वे घोषाः एकैव व्याहृतिः प्राण एव प्राण ऋच इत्येव विद्यात्' इति ह्यधीयते एके ॥10॥

It is only Vishnu who is declared also by the words which by established usage are the names of sacrificial acts such as Jyotishtoma. For some sakhins (Aitareyins) read as follows: "This Narayana has entered this body of Chaturmukha, the Chaturmukha"; thus commencing, the Aittireya Aranyaka text proceeds "All these Riks, all scripture, all sounds, have one thing (Brahman) to declare. He is Prana, let him know that Prana is Riks, because they all declare His attributes".

ॐ कल्पनोपदेशाच्च मध्वादिवदविरोधः ॐ ॥11-117॥

11. And on account of its (Brahman) being so stated for the sake of contemplation, (and as scripture is intent upon instructing how on special principles, all the words denote Brahman), there is no difficulty caused by taking the words to denote Brahman like the words Honey etc., in the Madhu Vidya etc.

मधुविद्यादिवत् सर्वशब्दार्थत्वेन परस्य कल्पनोपदेशाच्च न कर्मक्रमादिविरोधः ॥11॥
इति ज्योतिरुपक्रमाधिकरणम् ॥02॥

Just as the words Honey, etc., in the Madhu and other Vidyas, are taken as declaring Brahman, so all the words describing sacrifices and sacrificial things declare Brahman; for Brahman is so spoken of for the purpose of inducing contemplation of Brahman as possessed of the attributes connoted by them. Hence no objection or difficulty arises as to the

denotation of words with respect to sacrifices and everything connected therewith.

* * *

॥ नसङ्ख्योपसङ्गहाधिकरण ॥03॥

॥ NASANKHYOPASANGRAHADHIKARANA ॥03॥

Nasankhyopasangrahadhikarana (12-14) shows the terms Panchajana etc., occurring in the texts Brihadaranyaka Upanishad etc., restricted to other things by their well-known attributes or circumstances are also meant the glorious attributes and powers of the Lord.

ॐ न सङ्ख्योपसङ्गहादपि नानाभावादतिरेकाच्च ॐ ॥12-118॥

12. Though there are brief statements compassing the idea of plurality, still there is no objection to such statements or words declaring Brahman; for He manifests Himself in different forms, and there are other forms (in the supported in addition to those in the support).

यस्मिन् पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः' इत्यादिषु बहुसङ्ख्योपसङ्गहेऽपि न विरोधः। तस्यैवाकाशादिषु नानाभावात् तदतिरिक्तस्वरूपत्वाच्च ॥12॥ पञ्च पञ्चजनानाह —

In texts such as Brihadaranyaka Upanishad, "In the Lord who is present in all bodies are situated the five five-people and Akasa", though the term denote plurality of things, there is no difficulty caused; for the same Lord assumes various forms in Akasa and other things and these are additional forms. Now the Sutrakara states who those five-people are.

ॐ प्राणादयो वाक्यशेषात् ॐ ॥13-119॥

13. They are Prana and other (forms of Brahman only) as shown by the complementary passage.

‘प्राणस्य प्राणमुत चक्षुषश्चक्षुः श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो मनः’ इति वाक्यशेषात् ॥13॥

The passage is, “They who know, the breath of breath, the eye of the eye, the ear of the ear, the food of food, and the mind of mind”. For the Lord is declared by such terms as Prana etc, who is present in breath, etc, as well as in the deities presiding over breath, etc. as their guiding principle.

ॐ ज्योतिषैकेषामसत्यन्ने ॐ ॥14-120॥

14. In the case of the text of some (the Kanvas) where food is not mentioned, the number five is completed by (taking) the light (mentioned in the preceding Mantra).

‘तद्देवा ज्योतिषां ज्योतिः’ इत्यनेन काण्वानां पञ्चकम्॥ 14॥ ॥ इति नसङ्ख्योपसङ्गहाधिकरणम् ॥03॥ अवान्तरकारणत्वेनापि एवोच्यत इति वक्ति-

In the text of the Kanvas, the group of five is made up by taking ‘the light’ which is mentioned in the preceding Mantra, “Him the gods worship as the light of lights”. (Brihadaranyaka Upanishad).

The Sutrakara now explains that it is only the Lord that is declared also as the mediate cause by terms denoting mediate causes.

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॥ कारणत्वेन चाकाशाधिकरणम् ॥04॥

॥ KAARANATVENACHAKASHADHIKARANA ॥04॥

Kaaranatvenachakashadhikarana (15) shows how the term Akasa, etc., accepted to denote other things from the circumstance of being born are to be understood as conveying Brahman who is the cause of all causes.

ॐ कारणत्वेन चाकाशादिषु यथाव्यपदिष्टोक्तेः ॐ ॥15-12॥

15. Brahman stands (also) and the cause (and as effect) in Akasa and other things; on account of (the Lord) being mentioned in the manner described.

आकाशादिष्ववान्तरकारणत्वेन स एव स्थितः। यथाव्यपदिष्टस्यैव परस्य 'य आकाशे तिष्ठन्' इत्यादिना आकाशादिषूक्तेः ॥15॥ ॥ इति आकाशाधिकरणम् ॥04॥ सर्वशब्दानां परमात्मवाचकत्वे कथमन्यत्र व्यवहार इत्यतो ब्रवीति-

It is Vishnu only that is present in Akasa and other things, as mediate cause; for He is mentioned in the manner described as unperceived, as present in Akasa etc. by such texts as, "He who stands in Akasa, etc." (Brihadaranyaka Upanishad).

Now an objection arises that if all the words should declare the Supreme Lord, then how their use is to be explained in the world as denoting other things. So the Sutrakara says:

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॥ समाकर्षाधिकरण ॥05॥

॥ SAMAAKARSHADHIKARANA ॥05॥

Samaakarshadhikarana (16-23) is devoted to show how all the words which must be accepted to denote only things other than Brahman lest the understanding of the world should be interfered with, are also to be understood as conveying the attributes of Brahman in their comprehensive sense.

ॐ समाकर्षात् ॐ ॥16-122॥

16. Because (the terms which are names of Brahman) are drawn upon (to denote the things of the world).

परमात्मवाचिनः शब्दा अन्यत्र समाकृष्य व्यवहियन्ते। 'परस्य वाचकाः शब्दा समाकृष्येतरेष्वपि। व्यवहियन्ते सततं लोकवेदानुसारतः' इति पाद्मे ॥16॥ तर्हि कथं तेषां शब्दानां जगति प्रसिद्धिः? -

The words which denote Brahman, the Lord are borrowed from Him and used to denote other things. The Padma Purana accordingly says, "The words which designate the Supreme Being are always taken up for use in the world in speaking of other things as it may be necessary for accomplishing the purposes of the World as well as Scripture". But then the question arises how such words obtain usage in denoting the things of the world.

ॐ जगद्वाचित्वात् ॐ ॥17-123॥

17. For (they, words, are first known) as the names of the things of the word.

जगति व्यवहारो लोकस्य। न तु परमात्मनि तथा। अतो जगति प्रसिद्धिः शब्दानाम् ॥17॥

The world (men) think and talk of the world generally but not of the Supreme Lord. Hence words have been known as attached to the world to the things of the world.

ॐ जीवमुख्यप्राणलिङ्गादिति चेत् तद्व्याख्यातम् ॐ ॥18-124॥

18. If it be said that from the special attributes, the individual soul and the chief of breaths are declared by the words we say 'no'; for it has been explained.

तदधीनत्वात् तच्छब्दवाच्यत्वमित्युक्तम्। तज्जीवमुख्यप्राणयोर्लिङ्गम्। 'अस्य यदैकां शाखां जीवो जहात्यथ सा शुष्यति' 'वायुना हि लोका नेनीयन्ते' इत्यादि शुतिभ्य इति चेन्न। उपासात्रैविध्यादिति व्याख्यातत्वात् ॥18॥

It has been said that a thing is denoted by the name of that which rules it. This circumstance is the characteristic of the individual soul and the chief of breaths. For the texts such as the following support this view, "When the soul abandons a branch, it at once withers". "By Vayu indeed, all the people are led into every kind of activity". But this view is to be refuted; for the explanation has been given in connection with the threefold meditation in the Sutra.

ॐ अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके ॐ ॥19-125॥

19. But for the sake of the knowledge of the other (Brahman), (the names of the Lord are used to denote the things of the world), so Jaimini opines from the questions and answers in the (Upanishad); and because some Sakhins actually read texts to this effect.

परमात्मज्ञानार्थं कर्मादिकमपि वदतीति जैमिनिः। 'कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति। तस्म्यै स होवाच द्वे विद्ये वेदितव्ये' 'कथं नु भगवः स आदेशो भवतीति। यथा सौम्यैकेन मृत्पिण्डेन' इत्यादिप्रश्नव्याख्यानाभ्याम्। एवमपि चैके पठन्ति'यस्तन्न वेद किमृचा करिष्यति' इति ॥19॥

Jaimini thinks that the words declare even actions, etc., so as to produce the knowledge of the Lord; for in the Atharvanopanishad, the question is asked.

“O Venerable one, what is that thing which if properly known, would lead to a clear understanding of all this”? And the answer follows in the text, “To him he gladly said ‘there are two kinds of study to be pursued’.” Again in the Chandogya Upanishad, the question and answer occur thus, “O Venerable one, how now may I secure that instruction etc.- Just as by knowing a piece of earth all earth is known, etc.” So also some Sakhins read “Of what avail is Rik to him, who does not understand that they all refer to Brahman)”. (Rigveda).

[Objection:- For the knowledge of Brahman, Karma and other things need not be spoken of in the Vedas; and it would be sufficient to speak of Him alone while the difficulty of construing all the Vedas as declaring Brahman is got over by admitting that only detached words denote other things. So the purpose of the Vedas in dealing with other things not being made out, the application of the principle of using Brahman's names to other things is not justifiable. To remove this objection, the following Sutra proceeds].

ॐ वाक्यान्वयात् ॐ ॥20-126॥

20. Having regard also to the construing of (all) sentences (the whole body of scripture as ultimately referring to the main subject Brahman, it should be granted that other things are also spoken of in scripture).

वाक्यस्याप्येवमन्वयो युज्यते पृथक्पृथक् स्थितस्यापि परमात्मना ॥20॥

It is right to construe even sentences so as to connect every proposition in scripture with the Lord, though they may individually convey different statements of their own. For otherwise, such passages of scripture as those deal with action etc. would not satisfy the inquiry of the eligible after a connected idea of the subject matter in all parts of scripture.

How do worlds, etc., describing actions and things other than Brahman lead to the knowledge of Brahman?. This question is answered in the following Sutra.

ॐ प्रतिज्ञासिद्धेर्लिङ्गमाश्रमर्थः ॐ ॥21-127॥

21. That scripture declares other things is an indication that the initial statement is maintained. So Asmarathya thinks.

‘नान्यः पन्था अयनाय विद्यते’ इति प्रतिज्ञासिद्धेर्लिङ्गत्वेन कर्मादिकमुच्यत इत्याश्रमर्थः। यस्मादेवमनित्यफलमन्यत् तस्मान्नान्यः पन्था इति ॥21॥

In order that the initial statement, “There is no way leading to the Lord other than knowledge,” may become proven, Asmarathya is of the opinion that by scripture sacrificial duties, etc., are described at great length as an argument; for the world shall be convinced of the truth of the initial statement “there is no way, etc.”. From another point of view, the usefulness of the description of Karma etc. towards the knowledge of Brahman, is explained by the following Sutra.

ॐ उत्क्रमिष्यत एवंभावादित्यौडुलोमिः ॐ ॥22-128॥

22. “Because of such necessity in the case of him who seeks to depart, thus Audulomi thinks’.

उत्क्रमिष्यतो मुमुक्षोः कर्मादिना भाव्यं साधनसाधनत्वेन। अतस्तद्व्यक्तीत्यौडुलोमिर्मन्यते ॥22॥

In the case of him who seeks to depart, i.e., who seeks final release, there must be Karma and other things as the means of attaining to knowledge which is the immediate means of salvation; therefore Audulomi holds that scripture speaks of sacred duties etc.

ॐ अवस्थितेरिति काशकृत्स्नः ॐ ॥23-129॥

23. Because everything (Karma, etc.) abides (in Him), Kasakristna thinks that (Karma, etc., are spoken of in scripture, as it is necessary to know everything as abiding in the Lord).

सर्वपरमात्मन्यवस्थितमिति वक्तुं तद्वचनमिति काशकृत्स्नः । 'कृष्णद्वैपायनमतादेकदेशविदः परे । वदन्ति ते यथाप्रज्ञं न विरोधः कथञ्चन' इति पाद्मे ॥23॥ ॥ इति समाकर्षाधिकरणम् ॥05॥ स्त्रीशब्दा अपि तस्मिन्नेवेत्याह—

In order to declare that everything rests on the support of the Supreme Lord, the description of Karma, etc., has a place in scripture. This view Kasakristna holds. Having imbibed but a part of Krishna Dwaipayana's wisdom, all other sages expound views according to their comprehension; so there is no conflict between the view of the various sages and that of Vyasa says the Padma Purana.

“That also the words denoting feminine things, primarily declare the Lord only, the Sutrakara says in the following Sutra.

* * *

॥ प्रकृत्यधिकरणम् ॥06॥

॥ PRAKRITYADHIKARANA ॥06॥

Prakrityadhikarana (24-28) explains how the words which by reason of being in the feminine gender are known to denote the female beings such as Prakriti and their attributes, are also to be taken to declare the excellent qualities of Vishnu only.

ॐ प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ॐ ||24-130||

24. The Lord is also called Prakriti, agreeably to the argument and illustrative instances.

‘हन्तैतमेव पुरुषं सर्वाणि नामान्यभिवदन्ति यथा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रमभिविशन्त्येवमेवैतानि नामानि सर्वाणि पुरुषमभिविशन्ति’ इति प्रतिज्ञादृष्टान्तानुपरोधात् प्रकृतिशब्दवाच्योऽपि स एव ||24||

“Verily this Person alone declares all the names; just as all the rivers going to the sea, flow towards and enter it, so do all names enter and declare the Perfect Being”. Thus agreeably to the reasoning in the above text, the same Lord is necessarily denoted by the word Prakriti also.

ॐ अभिध्योपदेशाच्च ॐ ||25-131||

25. And (Prakriti is Brahman only) on account of His (divine) will being called (Prakriti or of His being spoken of as Will, i.e., Prakriti).

‘मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्’। ‘महामायेत्यविद्येति नियतिर्मोहिनीति च। प्रकृतिर्वासनेत्येवं तवेच्छाऽनन्तं कथ्यते’ ॥ इति वचनात् तदभिद्यैव प्रकृतिशब्देनोच्यते। ‘सोऽभिध्या स जूतिः स प्रज्ञा स आनन्दः’ इति श्रुतेरभिध्या च स्वरूपमेव। ‘ध्यायति ध्यानरूपोऽसौ सुखी सुखमतीव च। परमैश्वर्ययोगेन विरुद्धार्थतयेष्यते’ इति ब्रह्माण्डे ||25||

Rigveda says “Let him know the Lord’s will to be Prakriti and the Supreme Lord to be the master of the Will”. “O Eternal One, Your will is variously designated as Mahamaya, Avidya, the Decree or Mohini that which stupefies Prakriti and Vasana”. According to this statement, it is only the will of the Lord that is spoken of as Prakriti.

“He is Will, He is the guiding thought, He is wisdom, He is bliss”. This Sruti shows His will is essentially the Lord Himself”. He is meditating and He is meditation; He is immeasurably blessed and He is blessedness”. These contradictory attributes are admissible in Him only on account of the Lord’s supreme power (Brahmanda Purana).

ॐ साक्षाच्चोभयाम्नानात् ॐ ॥26-132॥

26. And because He (Vishnu) is directly spoken of as both (Prakriti and Purusha).

‘एष स्त्र्येष पुरुष एष प्रकृतिरेष आत्मैष ब्रह्मैष लोक एष अलोको योऽसौ हरिरादिरनादिरनन्तोऽन्तः परमः पराद्विश्वरूपः’ इति पैङ्गिश्रुतौ साक्षादेव प्रकृतिपुरुषत्वाम्नानात् ॥26॥

“He is woman; He is man; He is Prakriti; He is the Purusha; He is Brahman; He is the support; He is the light, who is the Lord Hari, the cause of all; Himself without beginning or end, but the end of all; the highest of the high; the original present in all”. In this text of the Paingī, He is explicitly spoken of as both Prakriti and Purusha.

ॐ आत्मकृतेः परिणामात् ॐ ॥27-133॥

27. (Prakriti is Brahman only) also for the reason that He moulds forms out of (Prakriti the material cause); in which He (also) exhibits Himself in various forms (ways), and makes (everything).

प्रकर्षेण करोतीति प्रकृतिरिति योगाच्च। प्रकृतावनुप्रविश्य तां परिणाम्य तत्परिणामकत्वेन तत्र स्थित्वाऽऽत्मनो बहुधाकरणात्। ‘अथ हैष आत्मा प्रकृतिमनुप्रविश्यात्मानं बहुधा चकार। तस्मात् प्रकृतिस्तस्मात् प्रकृतिरित्याचक्षते’ इति भाल्लवेयश्रुतिः। ‘अविकारोऽपि परमः प्रकृतिं तु विकारिणीम्। अनुप्रविश्य गोविन्दः प्रकृतिश्चाभिधीयते’ इति नारदीये। नचान्यत् कल्प्यम्, अप्रमाणिकत्वात् ॥27॥

Further the Lord is Prakriti as may be easily seen from the etymology: “He works eminently”. For the Lord enters into Prakriti the material cause, shapes it differently and in the different shapes He dwells as a ruling principle for which purpose “He assumes numerous forms”. The Bhallaveya Sruti accordingly says, “Now indeed the Lord enters into Prakriti, makes Himself many, hence He is Prakriti, hence He is Prakriti, they say”.

As per Naradiya Purana, 'The Supreme Lord Govinda, though He undergoes no change, only having entered into Prakriti, the changeable, is spoken of as Prakriti.

No other interpretation is to be put upon it, for that would be against the authority of scripture.

ॐ योनिश्च हि गीयते ॐ ॥28-134॥

28. And because Brahman is called the Source.

अव्यवधानेनोत्पत्तिद्वारत्वं प्रकृतित्वम्। तच्चास्यैव गीयते 'यद्वूतयोनिं परिपश्यन्ति धीराः' इति। 'व्यवधानेन सूतिस्तु पुंस्त्वम् विद्वद्विरुच्यते। सूतिरव्यवधानेन प्रकृतित्वमिति स्थितिः ॥ उभयात्मकसूतित्वाद्वासुदेवः परः पुमान्। प्रकृतिः पुरुषश्चेति शब्दैरेकोऽभिधीयते' इति ब्रह्माण्डे ॥28॥ ॥ इति प्रकृत्यधिकरणम् ॥06॥

The state of being Prakriti consists in being the immediate means of bringing forth; and this is indeed declared only of Him, as in the text, "Whom the wise clearly find to be the immediate source of beings'. The wise also say that the characteristic of the male consists in being the mediate cause of bringing forth. And to bring forth directly is the characteristic of the female. Such is the distinction between the connotation of the words, male and female. The one Lord Vaasudeva the Perfect Man, being both the means of bringing forth is declared to be both Prakriti and Purusha or male and female by words in both masculine and feminine gender as per Brahmanda Purana.

* * *

॥ सर्वेव्याख्याताधिकरण ॥7॥

॥ SARVEVYAKHYATADHIKARANA ॥7॥

Sarvevyakhyatadhikarana (29) shows that for similar reasons all the words like Sunya, Asat, Tuccha etc., which may appear difficult to interpret as conveying Brahman actually do so and declare His excellence in every

respect. This is the concluding Sutra which explicitly winds up the course of interpreting the Vedic terms. So it may be observed that Sri Badarayana does not run into unnecessary digression or take up unconnected topics.

ॐ एतेन सर्वे व्याख्याता व्याख्याताः ॐ ॥29-135॥

29. Hereby all (the words) are explained, are explained (as declaring Brahman).

एतेन सर्वे शून्यादिशब्दा अपि व्याख्याताः। 'एष ह्येव शून्य एष ह्येव तुच्छ एष ह्येवाभाव एष ह्येवाव्यक्तोऽदृश्योऽचिन्त्यो निर्गुणश्च' इति महोपनिषदि। 'शमूनं कुरुते विष्णुरदृश्यः सन् परः स्वयम्। तस्माच्छून्यमिति प्रोक्तस्तोदनात्तुच्छ उच्यते॥ नैष भावयितं योग्यः केनचित् पुरुषोत्तमः। अतोऽभावं वदन्त्येनं नाशयत्वान्नाश इत्यपि॥ सर्वस्य तदधीनत्वात् तत्तच्छब्दाभिधेयता। अन्येषां व्यवहारार्थं मिष्यते व्यवहर्तृभिः' इति महाकौर्मै। एतेन तदधीनत्वाद्युक्तयुक्तिसमुदायेन। 'अवधारणार्थं सर्वस्याप्युक्तस्याध्यायमूलतः। द्विरुक्तिं कुर्वते प्राज्ञा अध्यायान्ते विनिर्णये' इति वराहसंहितायाम् ॥29॥ ॥ एतेन सर्वे व्याख्याताधिकरणम् ॥7॥

Hereby all the words such as Sunya, etc., also are explained. The Mahopanishad has the following "He indeed is Sunya; He indeed is Tuccha; He indeed is Abhava; He indeed is the subtle, invisible, inconceivable and unqualified". "Vishnu the Supreme Lord is called Sunya; for being highest and perfectly blissful. He belittles the happiness of the wicked; He is called Tuccha; for he brings miseries to the unrighteous and is hidden from their view; the highest Lord is called Abhava; for He is not made or fully comprehended by anybody; and He is called Nasa for He is not consumed; and the connotation of all terms resting on Him, He becomes the meaning of all the words denoting different things; the wise that make use of them accept them as denoting other things in so far as they serve the purposes of communication", thus says The Mahakaurma.

The term 'hereby' means 'by the whole body of doctrines and principles propounded above for interpreting all the words as declaring Brahman'. 'All things are designated under His name for the reason that they are

dependent upon Him', and so on. In the Varaha Samhita this is said, "In a work propounding general doctrines leading to final conclusions at the end of each chapter, the wise sages repeat the words twice over, so that what has been said from the beginning of the chapter may receive emphasis".

॥ इति श्री मद्ब्रह्मसूत्रभाष्ये प्रथमाध्यायस्य चतुर्थ पादः ॥01-04॥

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचिते श्रीमद्ब्रह्मसूत्रभाष्ये प्रथमाध्यायः
(समन्वयाध्यायः) ॥01॥

Thus is the fourth paada of the first Chapter ॥01-04॥ and thus the first Chapter of Srimad Brahma Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada Charya - (Samanvaya Adhyaya) ॥01॥

द्वितीयोऽध्यायः (अविरोधाध्यायः) ॥०२॥

SECOND CHAPTER (AVIRODHADHYAYA) ॥०२॥

प्रथमः पादः ॥०२-०१॥ FIRST PAADA ॥०२-०१॥

In the first Adhyaya, it has been shown how all the Vedas describe Brahman as the cause of everything and as being perfect in every kind of excellence. Should that conclusion be contrary to reason and probability, it might not be worthy of regard in the opinion of the thoughtful. It is therefore necessary to prove that that conclusion is not open to any contradiction or objection. The second Adhyaya is intended to clear up all objections and confirm the conclusion of the first Adhyaya. The objections may be of the following description:-

1. To be opposed to reasoning.
2. To be resisted by other theories.
3. To be contradicted by other Srutis.
4. To be contradicted by other Srutis strengthened by special reasons.

But inconsistency lies at the root of all objections and the First Paada is properly devoted to rebutting this class of objections.

उक्तेऽर्थेऽविरोधं दर्शयत्यनेनाध्यायेन। प्रथमपादे युक्त्यविरोधम्। प्रथमतः स्मृत्यविरोधं दर्शयति—

In this Adhyaya, the Sutrakara shows that there is no contradiction (whatever) to what has been said (viz., that Narayana is the Supreme Being to be contemplated for final release, and that the whole body of scripture declares Him only); in the first paada, (shows) that there is no contradictory reasoning; (and) in the first (Adhikarana), shows that there is no contradiction of Smritis.

* * *

॥ स्मृत्यधिकरणम् ॥01॥

॥ SMRITYADHIKARANA ॥01॥

Smrityadhikarana (1-3) sets aside the contradiction of Pasupata and other Smritis which are not supported by Sruti and as such have no authority. It is fit to deal with this question of certain Smritis at the beginning of this Chapter, since Smritis are only the expression of reasoning of the different Samayas or philosophical theories etc., The arguments proceed to the effect that the Smritis embodying theories or reasoning opposed to the teaching of the Vedas cannot be authoritative and as such cannot invalidate the conclusion of the First Adhyaya.

ॐ स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गात् ॐ ॥01-136॥

1. If it be objected that there would result the loss of authority of Scripture, from the contradiction of Smritis of undoubted authority (testimony), we refute this objection, because the erroneousness of these Smritis result from being contradictory to other Smritis agreeing with Scripture of (absolutely) undoubted authority.

सर्वज्ञा हि रुद्रादयः। अतस्तेषां वचनविरोधेऽप्रामाण्यमेव स्यादिति चेन्न। अन्यस्मृतीनां विष्ण्वादिभिर्नितरां सर्वज्ञैरेव कृतत्वाच्छृतेराधिक्यं सिद्ध्यति ॥०१॥ ॐ स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गात् ॐ ॥०१-१३६॥

Rudra and others are known to be perfectly wise; hence being contradictory to their statements, Scripture should lose its authority. But this cannot be, for there are other Smritis derived from Vishnu and others who are absolutely perfect in wisdom; hence from their agreement and corroboration, the superiority of Scripture becomes settled.

ॐ इतरेषां चानुपलब्धेः ॐ ॥०२-१३७॥

2. And on account of the non-perception of other (possible results) promised by other Smritis.

इतरेषां तासु स्मृतिषूक्तानां फलादीनां प्रत्यक्षतोऽनुपलब्धेरप्रामाण्यं तासां युक्तम्। चशब्देन भागोपलब्धिरङ्गीकृता ॥०२॥ ॐ इतरेषां चानुपलब्धेः ॐ ॥०२-१३७॥

Of other possible effects i.e., of the results or fruits etc., that are declared in those other Smritis as fit to be realised, from want of direct perception, it is right to admit their error. By the word 'and', it is admitted that the effects etc. promised in the other Smritis are in part realised.

ॐ एतेन योगः प्रत्युक्तः ॐ ॥०३-१३८॥

3. Hereby the Yoga (science) is (also) refuted.

योगफलं प्रत्यक्षोपलभ्यमिति न मन्तव्यम्। उक्ताभ्यासे तत्काल एव फलादृष्टेः ॥०३॥ ॐ एतेन योगः प्रत्युक्तः ॐ ॥०३-१३८॥ इति स्मृत्यधिकरणम् ॥०१॥

It is not to be supposed that the fruit of Yoga practices is in actual experience; for though the practice is made according to the injunctions, the effect is not realised exactly in the promised periods of time.

॥ नविलक्षणत्वाधिकरण ॥02॥

॥ NAVILAKSHANATVA ADHIKARANA ॥02॥

Navilakshanatvadhikarana (4-5) establishes that there is no reasoning which affects the authority of the Vedas.

ॐ न विलक्षणत्वादस्य तथात्वं च शब्दात् ॐ ॥04-139॥

4. The same (error) cannot be affirmed of this (Sruti, Smriti following it), from its absolutely different character and from (the authority of) the Word (itself).

नैवं शुतेस्तदनुसारिस्मृतेश्च तदुक्तानुपलब्देरप्रामाण्यम्। विलक्षणत्वात् नित्यत्वात् तदनुसारित्वाच्च। न हि नित्ये दोषाः कल्प्याः। स्वतश्च प्रामाण्यम्। अन्यथाऽनवस्थितेः। 'न चक्षुर्न श्रोत्रं न तर्को न स्मृतिर्वेधा ह्येवैनं वेदयन्ति' इति भाल्लवेयशुतेश्च। नित्यत्वं च शब्दादेव प्रतीयते'वाचा विरूप नित्यया' इत्यादेः। 'अनादिनिधना नित्या' इति च स्मृतिः ॥04॥

The loss of validity cannot be affirmed of Scripture and the Smritis that follow Scripture on account of the non-perception of the declared results as it has been said of the other Smritis: For Scripture being eternal, is of a different character; and those Smritis also differ in character from these in agreeing with Scripture. For, in what is eternal, errors should not be supposed, and its affirmation arises out of itself. Otherwise, the affirmation of any statement regarding subtle things cannot be made out, for it would entail an endless chain of uncertainty. Also the Bhallaveya Sruti says "Neither the eye, nor the ear, nor the reasoning, nor Smriti makes Him (the Lord) known to us; and only the Vedas do in fact tell us of Him. The eternal character of the Vedas is seen from Scripture itself as in the text from Rigveda, "O Virupa, do you praise by Eternal Speech"?; and the Smriti says, "The eternal word which has no beginning or end was uttered by the self existing Lord".

ॐ दृश्यते तु ॐ ॥05-140॥

5. But it (the promised effect) is indeed seen.

अधिकारिणां फलम्। भविष्यत्पुराणे च। 'ऋग्यजुः सामाथर्वाख्या मूलरामायणं तथा। भारतं पञ्चरात्रं च वेदा इत्येव शब्दिताः॥ पुराणानि च यानीह वैष्णवानि विदो विदुः। स्वतः प्रामाण्यमेतेषां नात्र किञ्चिद्विचार्यते॥ यत् तेषूक्तं न दृश्येत पूर्वकर्मात्र कारणम्। नाप्रामाण्यं भवेत् तेषां दृश्यते ह्यधिकारतः॥ इतः प्रामाण्यमन्येषां न स्वतस्तु कथञ्चन। अदृश्योक्तौ ततस्तेषामप्रामाण्यं न संशयः' इति ॥05॥

The fruit or the effect (promised by scripture) is realised by the eligible; and this is said in Bhavishyat Purana: "Rik, Yajur, Saama and Atharva, the Mula Ramayana, the Mahabharata, the Pancharatra are called the Vedas in fact. And those Puranas which the wise understand to be Vaishnava Puranas, as well as those called Vedas above are self-evident authorities and this admits of no dispute".

In what is declared in them should not be realised by a person, then it is his previous Karma that should account for non-realisation, while they do not lose their authority or validity, as the results are achieved by persons according to their eligibility. But in the case of other Smritis, etc., authority arises only from the perception of the promised effect, but, by no means, independently. If these should promise things that cannot be realised in experience, then their error is settled beyond doubt.

'मृदब्रवीत्' 'आपोऽब्रुवन्' इत्यादिवचनाद्युक्तिविरुद्धो वेद इत्यतोऽब्रवीत् य-॥ इति नविलक्षणत्वाधिकरणं ॥02॥

From such texts as, "The Earth spoke, Waters spoke", Scripture appears contrary to reason. So, the Sutrakara says:

* * *

॥ अभिमान्यधिकरण ॥03॥

॥ ABHIMAANYAADHIKARANA ॥03॥

Abhimaanyadhikarana (6-7) refutes another objection to the authority of the Vedas, taken on the ground that they state what is impossible or cannot be believed in; for authority consists in being the means of accurate knowledge.

ॐ अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ॐ ॥06-14॥

6. Only the overseeing deities are denoted (by such terms); for they have superior powers and are personally present (in all places).

मृदाद्यभिमानिदेवता तत्र व्यपदिश्यते। तासां चेतरेभ्यो विशिष्टं सामर्थ्यमनुगतिश्च सर्वत्र। अतस्तासां सर्वमुक्तं युज्यते ॥06॥

In such texts, the deities that preside over earth are denoted. For they have, as distinguished from other beings, exalted powers and they are also found present everywhere. Hence, all that has been said of them is possible and stands to reason.

ॐ दृश्यते च ॐ ॥07-142॥

7. And it (their power) is seen.

तासां सामर्थ्यं महद्भिः। भविष्यत्पुराणे च — पृथिव्याद्यभिमानिन्यो देवताः प्रथितौजसः अचिन्त्याः शक्तयस्तासां दृश्यन्ते मुनिभिश्च ताः। ताश्च सर्वगता नित्यं वासुदेवैकसंश्रयाः' इति ॥07॥ ॥ इति अभिमान्यधिकरणम् ॥03॥ असदेवेदमग्र आसीत्' असतः सदजायत' इत्यादिनाऽसतः कारणत्वोक्तेर्विरोध इत्यतो वक्ति—

Their superior power is perceived by the Great. Also in the Bhavishyat Purana, it is said, "the Deities presiding over earth etc. are of great powers, which are inconceivable, and as such, they are actually seen by sages. And they who are present everywhere, eternally depend upon Vaasudeva.

From the texts such as Rigveda, "In the beginning of the world there was 'Asat' (non-being). From Asat came everything", which states Asat to be the

cause of the world, there arises a contradiction to the scriptural statement that Vishnu is the cause of the world. To remove this objection, the Sutrakara says:

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॥ असदधिकरण ॥०४॥

॥ ASADADHIKARANA ॥०४॥

Asadadhikarana (8-13) refutes an objection taken to the absolute authorship of the Lord and His being perfect in all excellences. The objection runs thus: All positive existences cease to be during Pralaya, since they are positive effects; and there would be absolute non-existence alone left during Pralaya. Now every effect must have in the antecedent time both the material and the efficient causes. According to this general principle, the antecedent non-existence itself is represented to be both the efficient and material cause, which seems to be said in Srutis and, it is urged that there is no necessity for admitting a Supreme Lord or for attributing to Him all powers and boundless excellence. To prove that the objection is unreal these six Sutras are advanced.

ॐ असदिति चेन्न प्रतिषेधमात्रत्वात् ॐ ॥०८-१४३॥

8. If it be said that Asat, (the antecedent non-existence) is the cause of the world, we say the view is wrong; for it is absolute negation.

प्रतिषेधमात्रत्वान्नासतः कारणत्वं युक्तम्। असतः कारणत्वाद्युक्तिविरुद्धं वेदवाक्यमित्येतदत्र निषिध्यते। सर्वशब्दानां ब्रह्मणि समन्वयेऽपि 'तदधीनत्वादर्थवत्' इत्यादिनाऽमुख्यत्वेनान्यस्यापि वाच्यत्वेनाङ्गिकारादसतः प्राप्तिः। तथा शुक्तिप्राप्तमेवासन्मतमत्र निषिध्यते। समयस्योपरि निषेधात्। अर्थाद्युक्तिविरोधोऽपि निराक्रियते ॥०८॥

'Asat' or the non-existent cannot be rightly supposed to be the cause of the world, because it is the negation of all existence.

The objection refused in this Adhikarana is that scriptural statements are in conflict with other statements which speak of the non-existent as the cause. The objection arises thus: Though all the words have been explained so as to become applicable to Brahman, still according to the principles propounded in the Sutras. ("Whatever is under His control may be denoted by His name,") etc., other things are admitted to be denoted by words in a secondary sense. Therefore what is refuted here is only the supposition apparently suggested by scripture that the non-existent is the cause of the existent; for the philosophical system that everything comes out of non-being is refuted later on.

Here, the contradiction in reasoning is removed in effect.

ॐ अपीतौ तद्वत्प्रसङ्गादसमञ्जसम् ॐ ॥09-144॥

9. (Or), at the time of reabsorption (dissolution) the result would be that it (the world) would be such (nothing); (hence this view) is not right.

असत् उत्पत्तौ प्रलयेऽपि सर्वासत्त्वमेव स्यात् ॥09॥

If the world should rise out of nothing, then on dissolution, only when things return to their original state, there would be nothingness left

ॐ न तु दृष्टान्तभावात् ॐ ॥10-145॥

10. But it is not the fact; for there are instances (to the contrary).

प्रलये सर्वासत्त्वं भावे दृष्टान्तभावादेव न युज्यते। सत् उत्पत्तिः, सशेषविनाशश्च हि लोके दृष्टः ॥10॥

On the dissolution of the world, absolute annihilation of all things is not admissible. For there are instances which lead to inferring the existence then of *things*. And it is also a matter of observation in the world that from existing things creation or any effect proceeds and the dissolution always leaves behind it something existing.

ॐ स्वपक्षदोषाच्च ॐ ॥11-146॥

11. And because these objections apply to the very view (under discussion).

दृष्टान्ताभावादेव ॥11॥

The view cannot be maintained just for want of any instances to prove that things rise out of nothing and go to nothing.

ॐ तर्कप्रतिष्ठानादप्यन्यथाऽनुमेयमिति चेदेवमप्यनिर्मोक्षप्रसङ्गः ॐ ॥12-147॥

12. If it be said that as there is no limit to controversial reasoning, something to the contrary is always inferable, we say 'no*'; for then (it would appear) there would be no final release.

एतावानेव तर्क इति प्रतिष्ठापकप्रमाणाभावादुक्तादन्यथाऽप्यनुमेयमिति चेन्न, एवं सति प्रमाणसिद्धेऽपि मोक्षेऽन्यथाऽनुमेयत्वादनर्मोक्ष प्रसङ्गः। अतो यावत्प्रमाणसिद्धं तावदेवाङ्गीकर्तव्यम्। नातोऽन्यच्छङ्क्यम्। 'यावदेव प्रमाणेन सिद्धं तावदहापयन्। स्वीकुर्यान्नैव चान्यत्र शङ्क्यं मानमृते क्वचित्' इति वामने ॥12॥

'So far only reasoning goes and no farther.' No such limit can be assigned to reasoning by any authority; consequently when one position is advanced, it is possible to make inferences to the contrary also.

But this view cannot be held. For, if that should be the fact, the release which is a fact by settled authorities, the contrary being possibly inferred, would come to be no fact. Wherefore things are to be admitted only so far as they are known to be facts by authorities, and nothing else should be surmised. So it is said in the Vamana Purana, "Whatever is settled to be by authorities, is to be accepted and not to be abandoned. For in the absence of authority (settled means of proof) it would be impossible to prove or disprove anything.

ॐ एतेन शिष्टपरिग्रहा अपि व्याख्याताः ॐ ॥13-148॥

13. Hereby all the remaining systems not countenanced by scripture are also explained away.

एतेन दृष्टान्तभावेनाभावेन चावशिष्टा अप्यपरिग्रहा विरुद्धसिद्धान्ता अकर्तृकत्वाचेतनकर्तृक त्वजीवकर्तृकत्वादयोऽपि। 'अकस्माद्दीदमाविरासीदकस्मात् तिष्ठत्यकस्माल्लयमभ्युपैति' 'प्रधानादिदमुत्पन्नं प्रधानमधितिष्ठति। प्रधाने लयमभ्येति न ह्यन्यत् कारणं मतम्'॥ जीवाद्भवन्ति भूतानि जीवे तिष्ठन्त्यचञ्चलाः। जीवे तु लयमृच्छन्ति न जीवात् कारणं परम्' इत्यादि श्रुतिप्राप्ता निराकृताः। यथा दुःखादिषु जीवस्यास्वातन्त्र्यमेवमन्येष्व पीति दृष्टान्तः। श्रुतिगतिस्तु ब्रह्मवाचकत्वेन प्रदर्शिता। यत्रान्यवाचकत्वेऽप्यविरोधस्तत्रान्यदप्यमुख्यतयोच्यते, यत्र विरोधस्तत्र ब्रह्मैवोच्यत इति नियमः ॥13॥ इति असदधिकरणम् ॥04॥

Hereby, by the possibility and the impossibility of parallel instances are disproved also, the remaining systems not faced by (i.e., opposed to the conclusions of scripture), viz., that the world is without a maker, that lifeless matter is the maker, that the individual soul is the maker etc.

The theories here rejected are those that are suggested by such scriptural passages as the following: "Without a cause indeed, this world has come into existence; without a support, it stands; without a cause it goes to dissolution." "This universe has originated from matter and on matter it stands; and into matter it goes back. Hence nothing else is to be considered the cause." "From the soul all beings spring, and on the soul they stand firm; and into the same soul they become absorbed. Hence none other than the soul is the cause." In the last case, the argument from parallel instances is to be adduced thus: 'Just as the soul is a dependent existence, with reference to miseries, etc., inflicted on him, so with reference to other activities also he is a dependent agent.' And on the other hand the intention of such scriptural passages has been clearly shown as declaring Brahman.

This is the invariable principle to be understood. Where no conflict arises in words expressing other things, there things other than Brahman also, are denoted by words in a secondary sense. But where a conflict appears, there the principle is that Brahman only is meant to be spoken of.

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॥ भोक्ताधिकरण ॥०५॥

॥ BHOKTRADHIKARANA ॥०५॥

Bhoktradhikarana (14) refutes the supposition that Brahman not being different from the soul of limited powers, cannot be the sole author of creation etc., of the world. After pointing out that mere assumption on which this objection rests, it is noted that the unreality of the world or the oneness of the spiritual existence being wholly unproved, and even contradicted by admitted authorities, the other interpretation of the Sutra is untenable.

ॐ भोक्तापत्तेरविभागश्चेत् स्याल्लोकवत् ॐ ॥१४-१४९॥

14. If it be said that on account of the statement that (on release) the soul, the subject of the experiences of life becomes one with the Supreme Being, there is absolute identity we deny it; for (the statement may be explained according to the usage of the world).

‘कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति’ इति मुक्तजीवस्य परापत्तिरुच्यते। अतस्तयोरविभागः। अतः पूर्वमपि स एव। न हन्यस्यान्यत्वं युज्यत इति चेन्न। स्याल्लोकवत्। यथा लोके उदके उदकान्तरस्यैकीभावव्यवहारेऽप्यन्तर्भेदोऽस्त्येव, एवं स्यादत्रापि। तथा च शुतिः ‘यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति’ इति। स्कान्दे च – ‘उदकं तूदके सिक्तं मिश्रमेव यथा भवेत्। न चैतदेव भवति यतो वृद्धिः प्रदृश्यते॥ एवमेव हि जीवोऽपि तादात्म्यं परमात्मना। प्राप्तोऽपि नासौ भवति स्वातन्त्र्यादिविशेषणात्’ इति। ‘ब्रह्मेशानादिभिर्देवैर्यत् प्राप्तुं नैव शक्यते। तद्यत्स्वभावः कैवल्यं स भवान् केवलो

हरे' इति च। 'न ते महित्वमन्वश्नुवन्ति' 'न ते विष्णो जायमानो न जातः' इत्यादि च फलत्वेऽपि युक्तिविरोधेऽन्तर्भावादत्रोक्तम् ॥14॥ इति भोक्ताधिकरणम् ॥05॥

In the Atharva Upanishad, "The works and the intelligent soul all become one in the immutable Supreme Lord", the emancipated soul is said to become the Supreme Being. Hence the absolute identity of the two is established. Wherefore, it may be understood even before emancipation, the soul is the same Lord, for it would not do to accept that one essentially different might become identical with another. This view we refute; for the non-distinction spoken of in the text may arise as in other cases under observation. For instance, there is actually distinction in details though the world may speak of a certain quantity of water becoming one with another quantity; so is it here too. Accordingly, in the Katha Upanishad, the Sruti says, "Just as pure water is pure on to another quantity of pure water, it becomes only such water". The Skanda Purana distinctly says this; "Some water poured with another quantity of water only becomes mingled with it; but it does not become this or that quantity; for there is seen the increase of volume. Even so the soul too, though said to be in a state of non-distinction from Brahman does not, however, become absolutely the Lord Himself; for there exists the attributes of absolute independence, wisdom etc. which differentiate Brahman from the soul". And "O Hari, you are of that pure essence and character to which it is not possible for Brahma, Rudra and other gods to attain". Rigveda Samhita says "Lord, they do not make approaches to Your glory". "O Vishnu, No one that was, is or will be".

Though this question may be brought under the Fourth Adhyaya, it has been discussed here as it is also included under the contradictions of reasoning.

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॥ आरम्भणाधिकरण ॥6॥

॥ ARAMBHANADHIKARANA ॥6॥

Arambhanadhikarana (15-21) is engaged in showing the futility of contradictions or objections brought forward in respect of Brahman's creative activity with or without materials etc., which have a dependent or independent existence. For it would be inconceivable to think Brahman to work without materials or to think Him perfect if He should do with them and so on.

ॐ तदनन्यत्वमारम्भणशब्दादिभ्यः ॐ ॥15-150॥

15. The cause must be admitted to be none other than Brahman from the statement of challenge as to the means etc. and other (arguments in scripture).

स्वतन्त्र बहुसाधना सृष्टिलोके दृष्टा। नैवं ब्रह्मणः। स्वरूपसामर्थ्यादेव तस्य सृष्टिः। 'किं स्वदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथाऽऽसीत्' इति ह्याक्षेपः। अधिष्ठानाद्यनुक्तेः। आदिशब्दाद्युक्तिभिश्च। 'परतन्त्रो ह्यपेक्षेत स्वतन्त्रः किमपेक्ष्यते। साधनानां साधनत्वं यतः किं तस्य साधनैः' इत्यादिभिः ॥15॥

In the world, the production of anything has been observed to take place with the help of various means which has an existence independent of the efficient cause. But this is not the case with Brahman. His creation proceeds only in virtue of His essential power. For the challenge made in Sruti as to the existence of independent materials with which Brahman's creation might proceed is as follows: "What place was possibly there? What means at all were there? IN what form did the means exist"? (Rigveda Samhira). Here, place and other things are not stated in reply, because there are none. The word 'other', in the aphorism intimates the arguments or reasons that support the view.

This view is further supported by such statements as: "It is a dependent being or an imperfect agent that requires aids and means to work with.

What should the absolute Lord require? For He confers on the very means the virtue of being such means.

ॐ भावे चोपलब्देः ॐ ॥16-151॥

16. And if there were, they should necessarily be found.

स्वतन्त्रसाधनभावे प्रमाण्यैरुपलभ्येत। 'अनुक्तं पञ्चभिर्वैदैर्न वस्त्वस्तिकृतश्चन। अतो वेदत्वमेतेषां यतस्ते सर्ववेदकाः' इति स्कान्दे ॥16॥ 'अद्ब्यःसम्भूतः पृथिव्यैरसाच्च' इत्यादिना साधनान्तरप्रतीतेः कथमनुपलब्धिरित्यत आह।

If there were means of independent existence, then they should have been found by several means of knowledge. There is not a single thing that is not spoken of by the five Vedas; or such a thing would have to be granted while all means of its cognition are denied. And the Vedas are so called because they make known to us all things. (Skanda Purana).

From such texts as Taittireya Aranyaka, "The Purusha has been produced with water, earth, faculties etc.", it clearly appears there are materials for creation with which the Lord works; then how could it be said that materials are not spoken of or found? In reply, the Sutrakara says:

ॐ सत्त्वाच्चावरस्य ॐ ॥17-152॥

17. And because there exists the inferior (only).

अवरस्य तदधीनस्य साधनस्य सत्त्वात्। 'काल आसीत् पुरुष आसीत् परम आसीत् तद्यदासीत् तदावृतमासीत् ततधीनमासीदथ ह्येक एव परम आसीद्यस्यैतदासीन्न ह्येतदासीत्' इति हि काषायणश्रुतिः ॥17॥

For the only inferior i.e., only that means which owes its existence to Him and is under His control. The Kashayana Sruti distinctly says, "Time was, the soul was, the Lord was; whatever there was, lay concealed in Him and was under His power. Therefore it is the Lord only that was, and whatever was His, indeed was not".

ॐ असद्व्यपदेशान्नेति चेन्न धर्मान्तरेण वाक्यशेषात् ॐ ॥18-153॥

18. If it be said that (before creation) there was nothing (none of the means) on account of the statement of absolute non-existence, of all things other than Brahman, we say 'no'; for other things are so spoken of with reference to certain attributes (in certain aspects), (as may be seen) from the complementary sentence.

‘नासदासीन्नो सदासीत्’ इति सर्वस्यासत्त्वव्यपदेशान्नेति चेन्न। अव्यक्तत्वपारतन्त्र्यादिधर्मान्तरेण हि तदुच्यते। ‘तम आसीत्’ इति वाक्यशेषात्। न चान्यत्र प्रमाणमस्ति। ‘अजे ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः’। ‘अनाद्यनन्तं जगदेतदीदृक् प्रवर्तते नात्र विचार्यमस्ति। न चान्यथा क्वाऽपि च कस्य चेदमभूत् पुरा नापि तथा भविष्यत्’॥ ‘असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्’। ‘असत्यमाहुर्जगदेतदज्ञाः शक्तिं हरेर्ये न विदुः परां हि’ ‘यः सत्यरूपं जगदेतदीदृक् सृष्ट्वा त्वभूत् सत्यकर्मा महात्मा’। ‘अथैनमाहुः सत्यकर्मेति, सत्यं ह्येवेदं विश्वमसौ सृजते। अथैनमाहुर्नित्यकर्मेति नित्यं ह्येवासौ कुरुते’। ‘यच्चिकेत सत्यमित् तन्न मोघम्’ इत्यादि श्रुतिस्मृतिभ्यः। ‘परस्परविरोधे तु वाक्यानां यत्र युक्तता। तथैवार्थं परिज्ञेयो नावाक्या युक्तिरिष्यते’ इति बृहत्संहितायाम्। ‘विरुद्धवत् प्रीतीयन्त आगमा यत्र वै मिथः। तत्र दृष्टानुसारेण तेषामर्थोऽन्ववेक्ष्यते’ इति च। ‘ईशोऽनीशो जगन्मिथ्या न पूज्यो गुरुरित्यपि। इत्यादिवद्विरुद्धानि वचनान्यथ युक्तयः। प्रमाणैर्बहुभिर्ज्ञेया आभासा इति वैदिकैः॥ वेदवेदानुसारेषु विरोधेऽन्यार्थकल्पना। अन्येषां तु विरुद्धानां विप्रलम्भोऽथवा भ्रमः’ इति भागवत तन्त्रे। ‘शास्त्रार्थयुक्तोऽनुभवः प्रमाणं तूत्तमं मतम्। मध्यमं त्वागमो ज्ञेयः प्रत्यक्षमधमं स्मृतम्॥ प्रत्यक्षयोरगमयोर्विरोधे निश्चयाय तु। अनुमाद्या न स्वतन्त्राः प्रमाणपदवीं ययुः’ इति पुरुषोत्तमतन्त्रे ॥18॥

In the text from Rigveda, “Nor was there Asat, the non-existent” the non-existence of everything being declared; other things, it may be stated, absolutely had no existence before creation. But this view cannot be held: for the whole body of other things is spoken of as Asat or non-existent on account of some particular attributes in certain aspects, viz., the state of being not manifest, of being absolutely dependent etc. And the complementary sentence is, “There was gloom, etc.” where gloom as well as the Lord are said to be (Rigveda). And on the other side there exists no authority. The

Maha Narayana text says, “One that is unborn, the transmigrating soul being bound to the eternal Prakriti dwells in Her, another, who is also an unborn one, the released soul abandons Her in whom he has completed his experiences”. “Without beginning or end, through eternity this world continued to exist as such. There is nothing here to be questioned. In no place of time was this world ever observed otherwise by anybody in the past, nor will it be, in the future”. “They say that the world is unreal, baseless, without a Lord” (Bhagavad Gita). The ignorant say that the world is unreal; for they are really ignorant of the supreme power of Hari the Lord, who, boundless in wisdom, having created such a world of real existence, has become the author of real work. Therefore they call Him the author of real work, because He indeed creates this world a perfect reality. And also they call Him the Maker of things eternal. Rigveda says “The world which you have made is real indeed, for it is not empty”. From such Srutis and Smritis, it is clear that besides Brahman there were other things in the beginning.

“If there appears a conflict between different statements of Scripture, the understanding of the subject should be guided in the light of the judgment conveyed by that statement which is consistent with reason. But no reasoning independent of Testimony of the Word is admissible” as per Brihat Samhita. Further on, it says, “Where scriptural passages mutually appear conflicting, the meaning should be sought out on strength of the collated evidence and accurate direct perception”.

“The Lord is no Lord, the world is unreal, the preceptor is not venerable” these and other statements like these as well as arguments opposed to the doctrines of Scripture should, with the help of various authorities, be clearly understood as specious, by those who respect the authority of Scripture. When contradictory statements occur in the Vedas and in the works that follow in the footsteps of the Vedas, one statement is to be interpreted differently from what it may seem to convey, so as to reconcile it with the statements of which the meaning is otherwise determined. In the case of other statements the inconsistency is to be held to arise from a purpose of concealing what is true, or from misapprehension of things,

so says Bhagavata Tantra. "The true knowledge strengthened by scientific investigation is considered the best authority. Speech or Word is an authority of the second order; and the sensuous perception is an authority of the lowest order. When a conflict arises either between two sensuous perceptions or between two scriptural statements, resort is had to specious reasoning, etc. But these do not rise to the rank of being independent authorities" so says Purushottama Tantra.

ॐ युक्तेः शब्दान्तराच्च ॐ ॥19-154॥

19. From admissibility and from the particular Vedic passage.

‘साधनानां साधनत्वं यदात्माधीनमिष्यते। तदा साधनसम्पत्तिरैश्वर्यद्योतिका भवेत्’ इत्यादेः साधनान्तरेण सृष्टिर्युक्ता। ‘अद्भ्यः सम्भूतो हिरण्यगर्भ इत्यष्टौ’ इत्यादिशब्दान्तराच्च ॥19॥

When it is admitted that the quality of being efficacious belonging to the means is derived from the Lord, then the bringing together of the means as proving the existence of the ruled serves to glorify the Lord's supremacy. From such authorities it is reasonable to hold that the Lord creates with other things as means of which He is the master. The other Vedic passage from Maha Narayana speaks to the same effect as the following: "Hiranyagarbha is born with the elements and so the eight, etc.

ॐ पटवच्च ॐ ॥20-155॥

20. And like a piece of cloth.

साधनान्तरेण हि पटादिसृष्टिर्दृष्टा ॥20॥

The Sutrakara holds the above view not only because scripture declares Brahman to be working with means but also because the reason supports the view; for the creation of cloths, etc. is observed to take place with means other than the agent working at it.

ॐ यथा प्राणादिः ॐ ॥21-156॥

21. And the means are of no independent existence as vital airs etc. (i.e., the body and the organs are).

तच्च साधनजातां तेनानुप्रविष्टमेव यथा शरीरेन्द्रियादिः। 'प्रकृतिं पुरुषं चैव प्रविश्य पुरुषोत्तमः। क्षोभयामास भगवान् सृष्ट्यर्थं जगतो विभुः' इति कौर्म ॥21॥ ॥ इति आरम्भणाधिकरणम्॥ जीवकर्तृत्वपक्षः शुक्तिप्राप्तो विस्तरान्निराक्रियते।

For all the means and materials are always imbued with the Lord's presence as their guiding principle, just as the body, the senses, the vital airs are. The Kurma Purana says, "The Lord of Lords full of glory, perfect in power, entered into Prakriti and Purusha, agitated them so as to bring about the creation of the world".

The view that the soul is the creator, brought forward on the strength of Scripture, is again refuted in detail.

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॥ इतरव्यपदेशाधिकरण ॥07॥

॥ ITARAVYAPADESHADHIKARANA ॥07॥

Itaravyapadeshadhikarana (22-27) refutes the view that the Jiva (soul) is the creator. The view is one suggested by Sruti that has the word Jiva and thereby seems to predicate the soul's absolute creative power. This inconsistency in the statements furnishes material for reasoning out an opposite theory.

ॐ इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः ॐ ॥22-157॥

22. If it be said that on account of the other's (soul's) authorship being declared, he is the absolute agent; then, it might be said, he (the creator) is liable to the defects of being unable to accomplish his own good, etc.

जीवकर्तृत्वपक्षे हिताकरणमहितकरणं च न स्यात् ॥22॥

If the individual soul is held to be the sole agent or the creator, that would be inconsistent with the soul's inability to do what is good to himself, and on the other hand working his own evil.

ॐ अधिकं तु भेदनिर्देशात् ॐ ॥23-158॥

23. But Brahman on the other hand is (of) exalted (powers) from the declaration of the distinctive character.

न च ब्रह्मणः श्रमचिन्तादिदोषप्राप्तिः। अधिकशक्तित्वात्। 'श्रोता मन्ता द्रष्टाऽऽदेशघोषा विज्ञाता प्रज्ञता सर्वेषां भूतानामन्तरपुरुषः' 'एष त आत्मा सर्वान्तरः' 'योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति' इत्यादिविशेषनिर्देशात् ॥23॥

In the case of Brahman, the question of fatigue, anxiety and other defects do not arise as with the individual soul. For Brahman is the Almighty. The Lord's distinctive as well as extraordinary character is distinctly described in such texts as Aittireya Aranyaka which says: "He is the hearer, the thinker, the seer, the ordainer, the announcer, the knower of everything in detail, the person who is the inner guide of all beings". "He is the Lord ruling within you, who rules within all" says Brihadaranyaka Upanishad. "The Lord who is beyond the reach of hunger, thirst, grief, loss of consciousness, old age, death etc".

ॐ अश्मादिवच्च तदनुपपत्तिः ॐ ॥24-159॥

24. Besides, (that the soul should be by analogy of the creator) is impossible, to the case of stone, etc.

चेतनत्वेऽप्यश्मादिवदस्वतन्त्रत्वात् स्वतः कर्तृत्वानुपपत्तिर्जीवस्य। 'यथा धारुमयीं योषां नरः स्थिरसमाहितः। इङ्गयत्यङ्गमङ्गानि तथा राजन्निमाः प्रजाः' इति भारते ॥24॥

Though a spiritual existence, the soul being dependent like stones, etc. it is not possible for him to act independently. The text in Mahabharata says, "Just as a man having settled and definite purpose makes a wooden doll dance or as a man sets his own limbs and fingers in motion, O King, so does the Almighty Lord cause these creatures to act".

ॐ उपसंहारदर्शनात्तेति चेन्न क्षीरवद्धि ॐ ॥25-160॥

25. If it be said that the aforesaid impossibility does not exist the soul being observed to conclude the works, (we reply), it is not so; for (this case) is analogous to that of milk.

जीवेन कार्योपसंहारदर्शनात् तस्य कर्तृत्वमिति चेन्न। यथा गोषु क्षीरं दृश्यमानमपि प्राणादेव जायते, 'अन्नं रसादिरूपेण प्राणः परिणयत्यसौ' इति वचनात्। एवं जीवे दृश्यमानोऽपि कार्योपसंहारोऽस्वातन्त्र्यात् परकृत एव। 'य आत्मानमन्तरो यमयति'। 'नाहं कर्ता न कर्ता त्वं कर्तायस्तु सदा प्रभुः' इत्यादेः ॥25॥

It may be stated that he is observed to bring works undertaken to a conclusion, the individual soul is the absolute agent. But this is not the fact. For just as milk which is found in cows is produced only through the agency of the Mukhya Prana as seen from the text, "This Prana converts the food that is taken in into liquids etc. so the accomplishment of works undertaken, though it apparently belongs to the individual soul is brought about by the Supreme Being, for the soul is dependent and consequently powerless.

This is said in the text, "He who rules the soul from within". "I do nothing, you do nothing; but He who does everything is the eternal Lord" and so on.

ॐ देवादिवदपि लोके ॐ ॥26-161॥

26. Like the gods and other (beings i.e., spirits) and also as observed in the world, (Brahman may act unperceived).

न च कर्तुरीश्वरस्यादृष्टिविरोधः। देवादिवददृश्यत्वशक्तियोगात्। लोकेऽपि पिशाचादीनां तादृशी शक्तिर्दृष्टा किम्वीश्वरस्य। 'न युक्तियोगाद्वाक्यानि निराकार्याण्यपि क्वचित्। विरोध एव वाक्यानां युक्तयो न तु युक्तयः' ॥ इति बृहत्संहितायाम् ॥26॥

That He is not given in our perception is not an argument against the existence of the Lord who is the real doer and the cause of the soul's activity. For like the gods He is possessed of powers by which He does everything unperceived. Even in the world, similar powers of being invisible have been observed to be possessed by spirits too. Then it is no matter for wonder that the Supreme Lord possesses such powers, The Brihat Samhita says, "Scriptural statements should never be rejected by a course of reasoning. All reasoning is truly such, only when it is helpful in reconciling the conflicting statements. Otherwise, it is no reasoning at all. Hence no difficulty arises as to the belief in God who is invisible.

ॐ कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा ॐ ॥27-162॥

27. Further (objections to the theory that the soul is the creator) are either that he should act as a whole or that the theory should offend the Word (or Sruti) which denies parts to the soul.

अयं च दोषो जीवकर्तृत्वपक्षे। एकेनाङ्गुलिमात्रेण प्रवर्तमानोऽपि पूर्णप्रवृत्तिः स्यात्। न च तद्युच्यते, सामर्थ्यकदेशदर्शनात्। न चैकदेशेन, निरवयवत्वात्। 'अथ यः स जीवः स नित्यो निरवयवो ज्ञात्वाऽज्ञाता सुखी दुःखी शरीरेन्द्रियस्थः' इति भाल्लवेयश्रुतिः। न चोपाधिकृतोऽंशः स एवांश उपहित इति, द्वित्वापेक्षत्वात् न चान्यत् कल्प्यम्। 'यद्धि युक्त्या विरुध्येत तदीशकृतमेव हि' इति गत्यन्तरोक्तेः ॥27॥ इति इतरव्यपदेशाधिकरणम् ॥07॥

This is also an objection to the theory of holding the individual soul to be the absolute agent. For then if he should proceed to act but with a

single finger it would have to be granted that he acts with all his might. But this is not admissible, for observation shows that at a time only a part of soul's capability is brought into play. Nor could it be said that he acts only through a portion of himself for he is without parts. If this were not conceded, there would be conflict with the Bhallaveya Sruti: "He who is of this character is the soul; the soul is eternal, without parts; is the agent of knowing, is devoid of perception, is happy, is miserable and dwells in the body and senses".

Further it cannot be said that the soul proceeds to act by his conditioned part. For the soul whose part is said to be conditioned should either be conditioned as a whole or in part. The first alternative cannot be chosen; for he is not observed to act as an individual whole. The second alternative is also impossible; for it would imply that the soul really has parts, so that a part alone might be conditioned.

And no other theory unsupported by authorities should be sought to account for the activity of the individual soul. For, whatever is observed to be a fact, though it may appear inexplicable by reasoning, is really a thing brought about by the Lord. This explanation of the difficulty caused by reasoning being declared.

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॥ शब्दमूलत्वाधिकरण ॥08॥

॥ SHABDAMOOLATVADHIKARANA ॥08॥

Shabdamoolatvadhikarana (28-32) sets aside some doubts as to the nature and possibility of Brahman's activity, for instance, one of the arguments is as follows: Suppose Brahman acts; He cannot act as a whole, for it is impossible that an all-imbued thing might do so, or if he should act by partial activity, that is also an impossibility; for Brahman has no parts.

ॐ शुतेस्तुशब्दमूलत्वात् ॐ ॥28-163॥

28. But the same objection cannot be (urged) against the Lord because of the distinct declaration of Scripture, and because the Lord is an existence proved by (the self-evident) Scripture only.

न चेश्वरपक्षेयं विरोधः। 'योऽसौ विरुद्धोऽविरुद्धो मनुरमनुरवाग्वागिन्द्रोऽनिन्द्रः प्रवृत्तिरप्रवृत्तिः स परः परमात्मा' इति पैङ्ग्यादिश्रुतेरेव। शब्दमूलत्वाच्च न युक्तिविरोधः। 'यद्वाक्योक्तं न तद्युक्तिर्विरोद्धं शक्नुयात् क्वचित्। विरोधे वाक्ययोऽक्वापि किञ्चित् साहाय्यकारणम्' इति पुरुषोत्तमतन्त्रे ॥28॥

The objection just urged against the individual soul cannot be taken to exist in the case of the Lord being the maker. For scriptural passages do declare Him such, as Paingī's Sruti do, "He who is incompatible, yet not incompatible, who is the thinker, yet not the thinker, who is without speech, yet the speaker; who is action yet without action - He is the perfect and Supreme Lord".

As the Lord is known only by means of Scripture which derives its authority from itself, the contradiction of reasoning limited to things received by the senses cannot apply to what is primarily known through Scripture. Accordingly, it is said in the Purushottama Tantra: "In no case reasoning is capable of undoing what is established by scripture only. Hence reasoning is but of some help where occasionally statements themselves appear conflicting".

ॐ आत्मनि चैवं विचित्राश्च हि ॐ ॥29-164॥

29. And in the Lord only are such (inconceivably) great and various (powers).

परमात्मनो विचित्राश्च शक्तयः सन्ति, नान्येषाम्। विचित्र शक्तिः पुरुषः पुराणो न चान्येषां शक्तयस्तादृशाः स्युः। एको वशी सर्वभूतान्तरात्मा सर्वान् देवानेक एवानुविष्टः' ॥ इति श्वेताश्वतरश्रुतिः ॥29॥

Only the Supreme Lord, and no other soul has such extraordinary and inconceivable powers which make what is impossible elsewhere possible in Him. This is clearly declared in the following texts, "The eternal Lord is possessed of wonderful powers; and like powers cannot be found in others". "He is the one who keeps everything under his control, and who is the ruler dwelling within all beings". "He is the one that has alike entered into all the gods to guide them" (Svetasvatara).

ॐ स्वपक्षदोषाच्च ॐ ॥30-165॥

30. And because of the (aforesaid) objections holding true, on the side of the individual soul, (the conflict of reasoning is important).

ये दोषा इतरत्रापि ते गुणाः परमे मताः। न दोषः परमे कश्चिद्गुणा एव निरन्तराः'। इति वचनाज्जीवपक्ष एव दोषो न परपक्षे। 'अथ यः सदोषः साञ्जनः सजनिः स जीवोऽथ यः स निर्दोषो निष्कलः सगुणः परः परमात्मा' इति काषायणश्रुतिः ॥30॥

As stated in the text, "Even those that are defects in the other (the soul etc.), are when found in the Lord, concluded to be excellences. For nothing could be a defect in the Lord, as He is absolutely perfect in excellences only". The Kashayana Sruti says, "Now he is the soul who has defects, who is tainted and born. But He is the Supreme Lord who is destitute of defects and parts, but full of excellences and absolutely perfect".

ॐ सर्वोपेता च तद्दर्शनात् ॐ ॥31-166॥

31. And that in which all powers meet is (the supreme Deity), from scripture to that effect.

‘सर्वैर्युक्ताशक्तिभिर्देवता सा परेति यां प्राहुरजस्रशक्तिम्। नित्यानन्दा नित्यरूपाऽजरा च या शाश्वताऽत्मेति च यां वदन्ति’ इति चतुर्वेदशिखायाम्॥ अतो न केवलं विचित्रशक्तिः, किन्तु सर्वशक्तिरेव ॥31॥

“That is the Highest Deity in whom all powers meet, whom the wise declare to be possessed of eternal powers, who the wise say, if of eternal bliss, of eternal form, devoid of old age and immutable essence”. So says the Chaturveda Sikha. Hence the Lord is not only possessed of inconceivable powers but also of all powers.

ॐ विकरणत्वान्नेति चेत् तदुक्तम् ॐ ॥32-167॥

32. If it be said that the Lord cannot be the creator, on account of the absence of organs, we reply that this is explained (in the text).

न च करणाभावादनुपपत्तिरिति युक्तम्। ‘आपाणिपादो जवनो गृहीता पश्यत्यचक्षुः स शुणोत्यकर्णः। स वेत्ति वेद्यं न च तस्यास्ति वेत्तातमाहुरस्र्यं पुरुषं महान्तम्’। ‘न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते। पराऽस्य शक्तिर्विविधैव शूयते स्वाभाविकी ज्ञानबलक्रिया च’ इत्यादि श्रुतिभ्यः ‘सर्वोपेता च’ इति सामान्यपरिहारेऽपि विशेषयुक्त्यर्थं पुनराशङ्का ॥32॥ ॥ इति शब्दमूलत्वाधिकरणं ॥08॥ यत्प्रयोजनार्थं सृष्ट्यादिस्तदूनत्वादपूर्णतेत्यत आह —

It is not right to suppose that it is impossible for the Lord to be the creator of the world, owing to the absence of organs such as the eye, ear etc. The possibility of powers in the Lord is explained by the following Srutis and the like. Svetasvatara Upanishad says “Without physical hands and feet, He is swift and grasping everything; He sees without the physical eyes; He hears without ears; He knows all that can be known, but there is none that knows Him. Him the wise call the most exalted

person". "He is neither subject to the influence of Prakriti nor possessed of the physical organs; nor is there one that is equal to Him, nor one that surpasses Him; His might is declared by scripture to be perfect and various and His essential nature to consist of perfect wisdom, strength and activity".

Though this objection has been in a general way cleared in a previous Adhikarana, still with a view to maintain the doctrine by special arguments, the doubt was again put forward for elucidation.

A doubt arises as to the statement that the Lord creates the world; that if He has a purpose for His creation etc. then He is imperfect by that which he has to gain by such a creation. To remove this objection the Sutrakara says:

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॥ नप्रयोजनाधिकरण ॥09॥

॥ NAPRAYOJANADHIKARANA ॥09॥

Naprayojanadhikarana (33-34) shows the fallacy of the argument presenting the dilemma that Brahman cannot be supposed the creator, if He should not work with a purpose to be gained, or if He should have a purpose to be accomplished, He being short of that is imperfect.

ॐ न प्रयोजनवत्त्वात् ॐ ॥33-168॥

33. None (i.e., the Lord has no purpose to gain anew), (the Lord) being (ever) accomplished.

अथैष एव परम आनन्दः' इत्यादिना कृतकृत्यत्वान्न प्रयोजनाय सृष्टिः किन्तु॥

As the text in Brihadaranyaka Upanishad "Now this Lord alone consists of absolute bliss" etc. says, the creation of the Lord whose purposes are always accomplished, but never to be accomplished, does not proceed from a purpose. But what then?

ॐ लोकवत्तुलीलाकैवल्यम् ॐ ॥34-169॥

34. But as observed in the world, the creation is mere sport only (proceeding from overflowing blissfulness).

यथा लोके मत्तस्य सुखोद्रेकादेव नृत्तगानादिलीला न तु प्रयोजनापेक्षया, एवमेवेश्वरस्य। नारायणसंहितायां च- 'सृष्ट्यादिकं हरिर्नैव प्रयोजनपेक्ष्य तु। कुरुते केवलानन्दाद्यथा मत्तस्य नर्तनम्॥ पूर्णानन्दस्य तस्येह प्रयोजनमतिः कुतः। मुक्ता अप्याप्तकामाः स्युः किमु तस्याखिलात्मनः' इति॥ 'देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा' इति च श्रुतिः ॥34॥ ॥ इति नप्रयोजनाधिकरणम् ॥09॥ सर्वकर्तृत्वे वैषम्यनैर्घृण्ये तस्येत्यतो वक्ति-

Just as in the world, the madman and the like dance, sing etc. only in ecstasy but not in pursuit of an object, so also the creation of the Lord is the result of His overflowing blessedness and mercy. The same idea is found expressed in the Narayana Samhita, - "Hari is engaged in creation etc. not with a view to accomplishing an objective of His own, but only by virtue of His absolutely blissful state, even as the mad man dances. Why should the Lord who is perfect in bliss, think of any purpose in His work of creation etc.? Even the released souls happen to be the beings of accomplished desires. What then should make the Lord of all desire anything?"

The Sruti also expresses the same idea. "This creative activity according to design is the essential nature of the Lord; for there is nothing to be desired by Him who has all that is desirable". If the Lord is the cause of all, partiality and mercilessness may then have to be affirmed of Him. To refute this objection, the Sutrakara states:

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॥ वैषम्यनैर्घृण्याधिकरण ॥10॥

॥ VAISHAMYARNYGHRUNYADHIKARANA ॥10॥

Vaishamyarnyghrunyadhikarana (35-37) answers the objection that, if Brahman is the real creator etc., of the world, partiality, mercilessness etc., would have to be attributed to Him. Or if He is said to dispense fruits

according to the Karma of the souls, His absolute independence cannot be admitted. In answer, it is pointed out that the Lord is working for the sake of the souls of limited power, whose very essence and Karma are perfectly under His control and that His activity is the result of His overflowing blessedness.

ॐ वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॐ ॥35-170॥

35. Partiality and mercilessness are not (in the Lord); for His dispensation is relative (to the Karmas of the souls); for the Sruti shows that.

कर्मपेक्षया फलदातृत्वान्न तस्य वैषम्यनैर्घृण्ये। 'पुण्येन पुण्यं लोकं नयति पापेन पापम्' इति श्रुतिः ॥35॥

As the Lord dispenses the fruits to the souls according to Karmas, their actions, He cannot be said to be partial or merciless. Accordingly the Sruti says, "The Lord leads the souls to happy regions in consideration of the soul's good deeds, and leads the soul to the region of miseries on account of his sinful deeds. (Shat Prashna).

ॐ न कर्माविभागादिति चेन्नानादित्वात् ॐ ॥36-171॥

36. If it be said that the Lord cannot be said to measure his gifts by the works of the soul, on account of His being the cause of such activity also, the objection is to be rejected for the (series of) action is eternal.

यदपेक्षयाऽसौ फलं ददाति न तत् कर्म। 'एष ह्येवैनं साधुकर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषत एष उ एवासाधुकर्म कारयति तं यमघो निनीषते' इति श्रुतेः कर्मणोऽपि तन्निमित्तत्वादिति चेन्न। तस्यापि पूर्वकर्म कारणमित्यनादित्वात् कर्मणा। भविष्यत्पुराणे च — 'पुण्यपापादिकं विष्णुः कारयेत् पूर्वकर्मणा। अनादित्वात् कर्मणश्च न विरोधः कथञ्चन' इति ॥36॥

It may be stated that the thing in consideration of which the Lord dispenses the fruit cannot be the action of souls for even the action proceeds from

Him. And this is supported by the Sruti, "The Lord only makes him do righteous deeds whom the Lord chooses to lift up: and He only makes him do unrighteous deeds whom the Lord chooses to hurl down" as per Kaushitaki Upanishad. But this objection is futile; for there being an antecedent Karma as the cause of everyone of the subsequent Karmas which the Lord causes the soul to do, the series of Karmas is eternal. The same idea is expressed in the Bhavishyat Purana - "Vishnu impels the soul on such a course of action as is the necessary consequence of some previous action of the soul". Thus Karma or action being eternal, the fault of being partial and merciless can in no way attach itself to the Lord.

ॐ उपपद्यते चाप्युपलभ्यते च ॐ ॥37-172॥

37. The inequality of dispensation recommends itself to reason and it is also seen (from Scripture).

न च कमपिक्षत्वेनेश्वरस्यास्वातन्त्र्यम्। 'द्रव्यं कर्म च कालश्च स्वभावो जीव एव च। यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया' ॥ इत्यादिना कर्मादीनां सत्त्वस्यापि तदधीनत्वात्। न च पुनर्वैषम्याध्यापेते न दोषः। तादृशवैषम्यादेरुपलभ्यमानत्वात्। 'स कारयेत् पुण्यमथापि पापं न तावता दोषवानीशिताऽपि। ईशो यत्रो गुणदोषादिसत्त्वे स्वयं परोऽनादिरादिः प्रजानाम्' इति चतुर्वेदशिखायाम् ॥37॥ इति वैषम्यनैर्घृण्याधिकरणम् ॥10॥ अवशिष्टैरुपसंहरति-

Because the Lord's dispensation depends upon Karma, He cannot be supposed to become dependent. From such texts as, "He is Supreme Lord by whose grace do exist matter, action, time, nature and the soul; and by whose displeasure all these cease to exist", it is clearly understood that even the very existence of Karma and other things depends upon the Lord. Nor would it be proper still to think that the fault of inequality etc., attaches itself to the Lord; for Scripture clearly intimates such inequality to be admissible in the Lord as in Chaturveda Sikha text, "Though the Lord Himself is able to rule and change the very nature of things, causes the souls to do right as well as wrong, still He cannot be held to be affected thereby. For the Lord is the cause of the very being of merit and demerit". But He is far different from all these, He is without a beginning; and He is the beginning of all.

To clear the remaining objections and thereby proving in the Lord, the existence of all excellences and absence of all defects, the Sutrakara concludes the inquiry by affirming the Lord's perfectness in the following Sutra.

* * *

॥ सर्वधर्मोपपत्त्यधिकरण ॥11॥

॥ SARVADHARMOPAPATYADHIKARANA ॥11॥

Sarvadharmopapatyadhikarana (38) concludes the course of refutation with the remark that all the powers and excellences affirmed of Brahman by the Sastras do meet in Him without any contradiction.

ॐ सर्वधर्मोपपत्तेश्च ॐ ॥38-173॥

38. And because all the qualities and absence of all defects are possible (and actually found) in Brahman.

‘गुणाः शुताः सुविरुद्धाश्च देवे सन्त्यशुता अपि नैवात्र शङ्का। चिन्त्या अचिन्त्याश्च तथैव दोषाः शुताश्च नाज्ञैर्हि तथा प्रतीताः।’ इति सर्वगुणोपपत्तिश्रुतेश्च ॥38॥ ॥ इति सर्वधर्मोपपत्त्यधिकरणम् ॥11॥

That all the qualities even those apparently of a contrary nature meet in the Lord, is distinctly told in the text, “All the qualities declared in Scripture even those of the opposite character are present in the Lord, as well as those that are not declared. And no doubt is to be allowed to remain here, whether the qualities are conceivable or inconceivable; on the other hand, all the defects apparently heard or conceived by the ignorant are absent in the Lord”.

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचिते श्रीमद्ब्रह्मसूत्रभाष्ये द्वितीयाध्यायस्य प्रथमः पादः ॥02-01॥

Thus is the first paada of the second Chapter of Srimad Brahma Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada Charya ||02-01||

द्वितीयोऽध्यायः (अविरोधाध्यायः) ॥०२॥

SECOND CHAPTER (AVIRODHADHYAYA) ॥ 02 ॥

द्वितीय पादः ॥०२-०२॥ SECOND PAADA ॥०२-०२॥

This is called the Samaya Paada and it is devoted to refuting different theories opposed to the one now shown to be taught by the Vedas; thereby the Vedas are shown to be the absolute vehicles of truth.

Of all the objections that founded upon the reasoning is the primary one and as such it has been dealt with in the first Paada. Of the other three sources of doubt and contradiction, the philosophical theories that are always handed down from generation to generation, form a fruitful source and deserve earlier consideration. Hence, the task of the second Paada is to refute them.

The theories based upon the apparent sanction of the Srutis have also been dealt with in the first Paada. The remaining theories are of two classes as Haituka and Pashanda. Those propounded by Akshapada and Kanada, and the Sankhya and Yoga are called Haitukas as they seem to be supported by reasoning. Bauddha, Pasupata and others are known as Pashandas. The former are naturally regarded stronger by force of reasoning employed in them. Of these the Sankhya and Charvaka theories present the severest

opposition, since they teach that an unintelligent substance independent of an all-powerful and all-wise Lord, is the cause of the world. But the theory of Charvakas being very weak, the Sankhya is first refuted. It is of two-fold description - Nireeswara and Seswara, that is, admitting no Lord and admitting one. Nireeswara theory being the most opposed is taken up first.

NOTE: It is to be observed that the division of this Paada into Adhikaranas and the distribution of subjects to each widely differ from those of the other Bhashyakaras especially towards the end.

‘इतरेषां चानुपलब्धेः’ इति सामान्यतो निराकरणं समयानां कृतम्। विशेषतो निराकरोत्यस्मिन् पादे। अचेतनप्रवृत्तिमतं प्रथमतो निराकरोति –

In the aphorism “And on account of the non-perception of other possible results, etc.” a general refutation of other systems was made. Now, in this Paada, the Sutrakara refutes the same systems in detail. First he refutes the theory which holds that lifeless matter proceeds to create the world.

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॥ रचनानुपपत्त्यधिकरण ॥01॥

॥ RACHANANUPAPATYADHIKARANA ॥01॥

Rachananupapatyadhikarana (1-4) refutes Nireeswara Sankhya.

ॐ रचनानुपपत्तेश्च नानुमानम् ॐ ॥01-174॥

1. That which is inferred (by the Sankhyas, namely the Pradhana) cannot be (the cause of the world), also on account of the impossibility of its being the agent of the orderly arrangement (of the world).

अचेतनस्य स्वतः प्रवृत्त्यनुपपत्तेर्नानुमानपरिकल्पितं प्रधानं जगत्कर्तृ। चशब्देन प्रमाणाभावं दर्शयति ॥01॥

The Pradhana which is inferred to be the cause of the world cannot be such; for it is lifeless matter, and consequently incapable of independent

activity. By the word 'also', the Sutrakara indicates that there is no authority whatsoever to support the hypothesis of the Sankhya.

ॐ प्रवृत्तेश्च ॐ ॥02-175॥

2. And on account of activity (being seen only in the intelligent being).

चेतनस्य स्वतः प्रवृत्तिदर्शनाच्च ॥02॥

For, on the other hand, it is the intelligent being that is capable of self-directed activity. As all activity connected with matter is necessarily due to the guidance of an intelligence which can adapt means to an end, matter alone cannot be the course of the world.

ॐ पयोऽम्बुवच्चेत् तत्रापि ॐ ॥03-176॥

3. (If it be said that the Pradhana can be the Cause) as seen in the case of milk or water; ("no" we reply); for even there (there is intelligent activity guiding it).

पयोऽम्बुवदचेतनस्यापि प्रवृत्तिर्युज्यत इति न युक्तम्। 'एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते, याश्चश्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्या यां यां य दिशमनु' 'एतेन ह वाव पयो मण्डं भवति' इत्यादिना तत्रापि श्वरनिमित्तप्रवृत्तिश्रुतेः ॥03॥

It is not right to hold that even the non-intelligent Pradhana may be active as in the case of milk curdling or water flowing, etc. For the Sruti says, that even there the activity is caused by the Lord, as conveyed by the text in the Brihadaranyaka Upanishad, "All the different rivers abide by the command of the Imperishable, O Gargi, the rivers which take their rise in the mountains of Sveta, etc. and flow in different directions, some to the east, some to the west". "By this indeed milk becomes curd etc."

ॐ व्यतिरेकानवस्थितेश्चानपेक्षत्वात् ॐ ॥04-177॥

4. If there were no Lord, there would result in the absence of all activity. Hence (the materialistic theory) is not worthy of regard.

‘न ऋते त्वत्क्रियते किञ्चनारे’ इति तद्व्यतिरेकेण कस्यापि कर्मणोऽनवस्थितेरनपेक्षितमेवाचेतनवादिमतम् ॥04॥ ॥ इति रचनानुपपत्त्यधिकरणम् ॥01॥ सेश्वरसाङ्ख्यमतं निराकरोति। यथा पृथिव्या एव पर्जन्यानुगृहीतं तृणादिकमुत्पद्यते, एवं प्रधानादीश्वरानुगृहीतं जगदित्यतो ब्रवीति—

From the text in Rigveda, “O Lord except by You whether near or far off nothing is done by anybody”. Without the Lord to guide, no activity could exist. Therefore, the system that supposes non-intelligent matter to be the absolute cause of the world is not worthy of regard among the wise.

In this Adhikarana, that sub-division of the Sankhya system is refuted, which admits also to a *Lord*. For there it is held that just as out of earth itself grass and other things are produced, favoured by Parjanya, the god of rains, so with the favour of a Lord, the world is produced out of the Pradhana. To refute this view, the Sutrakara says:

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॥ अन्यत्रभावाधिकरण ॥02॥

॥ ANYATRABHAVADHIKARANA ॥02॥

Anyatrabhavadhikarana (5) refutes Seswara Sankhya.

ॐ अन्यत्रभावाच्च न तृणादिवत् ॐ ॥05-178॥

5. And because the world does not rest on any other than Brahman, the Lord is not merely a favourer as (Parjanya is) in the case of grass, etc.

‘यच्च किञ्चित् जगत्सर्वं दृश्यते शूयतेऽपि वा। अन्तर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः’ ‘ब्रह्मण्येवेदमाविरासीद्ब्रह्मणि स्थितं ब्रह्मण्येव लयमभ्येति। ब्रह्मैवाधस्ताद्ब्रह्मैवोपरिष्ठाद्ब्रह्म मध्यतो ब्रह्म सर्वतः’॥ ‘ब्रह्मैवेदं सर्वम्’ इत्यादिश्रुतिभ्योऽन्यत्र जगतोऽभावात् तृणादीनां पर्जन्यवन्नानुग्राहकत्वमात्रमीश्वरस्य। ‘स एव भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृतिं सिसृक्षतीम्। अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्तिकृत्’ इति भागवते। ‘द्रव्यं कर्म च’ इत्यादि च। चशब्देन प्रकृतिसत्तादिप्रदत्वं चाङ्गीकृतम् ॥5॥ इति अन्यत्रभावाधिकरणम् ॥02॥ लोकायतिकपक्षं निराकरोति

From the texts, “Whatever there is of the world that is seen or heard of, Narayana stands imbued, in and out”. Brihadaranyaka Upanishad says “In Brahman alone world has risen, on Brahman it stands, into Brahman it retires, Brahman alone is below, Brahman alone is above, Brahman is in the middle, Brahman is on every side; and Brahman indeed is all this. It is plain that the world does not depend on any other than Brahman. The Lord cannot be said to be only a mere favourer like the cloud Parjanya in the case of grass, etc: The Lord Hari who rules the worlds, again wishing to create the world of names and forms supported by Himself destitute of gross names and forms, accompanied by Lakshmi impelled by His power - Lakshmi who, being under the control of the Lord and keeping control over the souls in bondage was about to proceed with the work of creation”. From this and the following statement in the Bhagavata “Matter, action and time”, etc.

implied by the word, “and” the very existence of Prakriti is apparently the gift of the Lord.

Now the system of the Lokayata or Charvaka is refuted.

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॥ अभ्युपगमाधिकरण ॥03॥

॥ ABHYUPAGAMADHIKARANA ॥03॥

Abhyupagamadhiakarana (6) refutes Charvaka's theory.

ॐ अभ्युपगमेऽप्यर्थाभावात् ॐ ॥06-179॥

6. Even if it were supposed (a system), it would end in absurdity; for it has nothing to inform or to promise.

यस्य धर्माधर्मौ न स्तः तत्सिद्धान्ते किं प्रयोजनम्। अतः स्वव्याहतेरेवोपेक्ष्यः ॥06॥ ॥
इति अभ्युपगमाधिकरणम् ॥03॥ पुरुषोपसर्जनप्रकृतिकर्तृवादमपाकरोति —

What good is likely to be wrought by that system which does not recognise Dharma and Adharma, the causes of merit and demerit. Dharma and Adharma are not objects of actual perception. And the Charvaka does not recognise them, since he would not admit anything to exist except on the authority of his own senses. Consequently when he calls his theory a philosophical system, and still fails to recognise Dharma and Adharma, there is plain self-contradiction; so the system is rejected.

The Sutrakara now refutes the theory of another sect of the Sankhyas, that Prakriti (conjointly) with a subordinate soul or Purusha is the cause of the world.

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॥ पुरुषाश्माधिकरण ॥०४॥

॥ PURUSHASHMADHIKARANA ॥०४॥

Purushashmadhikarana (7-8) refutes a subdivision of Seswara Sankhyas where the intelligent agent is admitted to be an auxiliary.

ॐ पुरुषाश्मवदिति चेत् तथाऽपि ॐ ॥०७-१८०॥

7. If it be said the Pradhana works like the person and stone, we reply it cannot; for even then it is so (open to the same objection).

यथा चेतनसम्बन्धादचेतनमेव शरीरमश्मादिकमादाय गच्छति, एवमचेतनाऽपि प्रकृतिः पुरुषसम्बन्धात् प्रवर्तत इति चेन्न। 'न ऋते त्वत्क्रियते' इति तत्रापि तथात्वे दृष्टान्ताभावात् ॥०७॥

Just as only the non-intelligent body connected with the intelligent being lifts up and carries stones, etc. so the non-intelligent Pradhana too, being connected with a subordinate Purusha is capable of activity. But this arrangement cannot be maintained; for according to the text, "O Lord except by You nothing is done, etc." even over the joint agency as the Pradhana and Purusha, the Lord's control being exercised, the reasoning employed by the Sankhya fails for want of illustration.

ॐ अङ्गीत्वानुपपत्तेः ॐ ॥०८-१८१॥

8. If the Purusha be said to be an Anga (i.e., a secondary part) then there would arise the difficulty of explaining the settled relation as principal, (of the soul to the body).

शरीरप्रवृत्तौ पुरुषस्याङ्गीत्वात्। 'अङ्गमङ्गी समादाय यथाकार्यं करोत्यसौ' इत्यङ्गीत्वव्यवहारोऽनुपपन्नः ॥०८॥ ॥ इति पुरुषाश्माधिकरणम् ॥०४॥ प्रकृत्युपसर्जनपुरुषकर्तृवादमपाकरोति —

For in the activity of the body, Purusha or the soul is the principal agent (as accepted by the world; and the present view would go against the settled

notion that the intelligent being is the principal as shown by the statement, : Just as the master of the soul makes use of his body in accomplishing the desired works”.

Another view of the Sankhyas, holding the Pradhana to be subordinate and the Purusha to be the main agent, is refuted (in the following Sutra).

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॥ अन्यथानुमित्यधिकरण ॥05॥

॥ ANYATHANUMITYADHIKARANA ॥05॥

Anyathanumityadhikarana (9-10) refutes another theory of the Sankhyas that Purusha and Prakriti conjointly produce everything. The argument advanced in favour of it is shown fallacious. In the second Sutra, there is a general refutation of all the other philosophical theories. Hence, it is plain that the definition of Brahman does not fail, though opposed by the Sankhya and other doctrines.

ॐ अन्यथाऽनुमितौ च ज्ञशक्तिवियोगात् ॐ ॥09-182॥

9. Even if that reasoning be employed reversing (the relation of the Pradhana and Purusha), (it fails as before); for the intelligent being has no power (to become connected with the Pradhana).

शरीरसम्बन्धात् पुरुषः प्रवर्तत इत्यङ्गीकारेऽपि स्वतस्तस्यासामर्थ्याच्चरीरसम्बन्ध
एवायुक्तः ॥09॥

Even if they should admit that the Purusha in connection with the body is the main worker, the Purusha being individually powerless, the connection with the body would itself be impossible to be brought about.

ॐ विप्रतिषेधाच्चासमञ्जसम् ॐ ॥10-183॥

10. And because of its thoroughly being condemned, (the entire class of these systems not recognising a Lord) does not recommend itself to reason.

सकलश्रुतिस्मृतियुक्तिविरुद्धत्वाच्चानीश्वरमतमसमञ्जसम्। 'श्रुतयः स्मृतयश्चैव युक्तयश्चेश्वरं परम्। वदन्ति तद्विरुद्धं यो वदेत् तस्मान्न चाधमः' इति पाद्मे ॥10॥ ॥ इति अन्यथानुमित्यधिकरणम् ॥05॥ परमाण्वारम्भवादमपाकरोति —

The systems of philosophy which do not recognise a Supreme Lord, being opposed to the declaration of all Srutis and Smritis and to reason, are not worthy of being considered. Thus the Padma Purana says "Srutis and Smritis and all reasoning declare the perfect Lord; no one is baser than he who says anything contrary to them".

Here the Sutrakara refutes the theory that atoms are the cause of the world.

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॥ वैशेषिकाधिकरण ॥06॥

॥ VAISESHIKADHIKARANA ॥06॥

Vaiseshikadhikarana (11-17) refutes the Vaiseshika theory that atoms are the cause of the world.

ॐ महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् ॐ ॥11-184॥

11. Just as molecules being great and long are the cause of increased dimension or size in their effects, so also the atoms and a binary atomic compound from their shortness and sphericity might become the cause of size in their effects.

महत्त्वाद्धीर्घत्वाच्च यथा कार्यमुत्पद्यते, एवं ह्रस्वत्वाद् पारिमण्डल्याच्चोत्पद्येत।
वाशब्दादन्यथैतयोरपि न स्यात्, विशेषकारणाभावात् ॥11॥

If the quaternary atomic compounds being great and long could produce things having dimensions, then the binary compounds and atoms too, could produce effects of corresponding dimensions on account of their shortness and sphericity. The contrast implied by the phrase 'Just as' means that otherwise even the former should be held incapable of producing any dimension in their products; for there is nothing to cause a distinction between the two sets referred to.

ॐ उभयथाऽपि न कर्मातिस्तदभावः ॐ ॥12-185॥

12. In both cases also, action of the atoms is not possible; hence absence of the effect of their activity (would have to be granted).

ईश्वरेच्छाया नित्यत्वे तद्भावेऽपि परमाणुकर्माभावान्नेदानीमपि स्यात्। अनित्यत्वे तत्कारणाभावात्। अतः परमाणुचेष्टाभावात् तत्कार्याभावः। वैदिकेश्वरस्य तु वेदेनैव सर्वशक्तित्वोक्तेः सर्वमुपपद्यते। स्वत एव काले विशेषाङ्गीकृतेश्च ॥12॥

The Vaiseshika (from the Vaiseshika system of philosophy based on atoms) who admits a Lord and His will to be the cause is to be asked whether or not the Lord's will is eternal. If the Lord's will be granted to be eternal, then it would follow that even when there is His will, the activity of the atoms does not exist during Pralaya or dissolution admitted by the Vaiseshika; hence it may be argued that even now the atoms produce nothing. If the Lord's will be not granted to be eternal, there is nothing to bring about His volition, the necessary antecedent of atomic activity. Hence for want of the Lord's will to set the atoms at work, their activity and products cannot exist. But similar objections cannot be taken to the Vedic system; for the Lord who is postulated by the Vedas is also declared by the same Vedas to possess omnipotence. Hence everything is consistently explained in the Vedic system; for the Lord's will exists, the non-production can be accounted for on the ground of the Lord's unlimited powers. During the

time of dissolution also, though there is the Lord's will, still by the absence of the particular circumstances of time, the non-production of effects is explained. Nor could the objection be taken that time exists even then; for we mean that that particular wave of time which is the cause of creation is not present. The same position cannot be taken by the opposite system. For unlike the Vaiseshika, we admit peculiarities in time by virtue of its own nature but not, as conventionally distinguished, only by the events which occur in it. And we also admit that only in particular periods of time, the Lord exercises of His own accord His supreme will in particular ways.

ॐ समवायाभ्युपगमाच्च साम्यादनवस्थितेः ॐ ॥13-186॥

13. Further (the Vaiseshika theory becomes absurd) in consequence of admitting (the separate nature of the parts and the whole) and Samavaya an intimate relation (between them); for (this relation) being an equally (separate entity), an infinite series of relations would have to be granted in according relation between 'Samavaya', and the parts and the whole.

कार्यकारणादीनां समवायसम्बन्दाङ्गीकारात् तस्य च भिन्नत्वसाम्यात् समवायान्तरापेक्षायामनवस्थितिः। न च तत्प्रमाणम्। प्रथमसम्बन्धा सिद्धैव च तदसिद्धिः। स्वनिर्वाहकत्वे समवाय एव न स्यात् ॥13॥

As the Vaiseshika system admits 'Samavaya', the relation of inherence, between the cause and effect - and as on, his own principle, this relation itself is absolutely separate from the things which it has to bring together, a second 'Samavaya' or relation of its kind would have to be granted to bring the first relation and the things together, so a third, a fourth, etc. ad infinitum. It would not hold that this assumption of 'Samavaya' can still be authoritative, and the continuous regresses do not impair the strength of the argument or theory; nor could it be held that this endless chain of Samavayas is proved in actuality. For when the very first link remains unsettled, the whole series is of course unsettled. On the

other hand, if it were granted that the first relation is a self-sufficient principle, then the relation of inherence or Samavaya would itself be unnecessary.

ॐ नित्यमेव च भावात् ॐ ॥14-187॥

14. Besides, (the cause) being permanently present, (the production of the effect also would have to be admitted) as perpetual.

नित्यत्वाच्च परमाणूनां समवायस्य च तस्यैव जनित्वाङ्गीकारान्नित्यमेव कार्यं स्यात्। अन्यथा न कदाचित् ॥14॥

The material cause viz., the atoms, as well as Samavaya being granted to be eternally present and it being admitted that the existence of things consequent upon that relation of inherence is their origin, all effect should be admitted to be eternal. Or the causes advocated in the Vaiseshika system should never be producing any effect.

ॐ रूपादिमत्त्वाच्चविपर्ययो दर्शनात् ॐ ॥15-188॥

15. And (on the other hand) the opposite (state may be inferred of the atoms from their possessing colour etc.) as in the observed instances.

रूपादिमत्त्वाच्च परमाणूनामनित्यत्वम्। तथा दृष्टत्वान्नोके ॥15॥

As the atoms of earth, water and fire, are said to have colour etc. they may be inferred to be non-eternal. for it is observed in the world whatever material object has colour, it is perishable.

ॐ उभयथा च दोषात् ॐ ॥16-189॥

16. And because in either case there would result in absurdity.

नित्यत्वे परमाणूनां तद्वत् सर्वनित्यत्वं स्यात्। विशेषप्रमाणाभावात् अनित्यत्वे कारणाभावात् तदुत्पत्त्यभावः ॥16॥

If the atoms having colour etc. were eternal, then everything should be eternal. For the special characteristic which furnishes the Vaiseshika an argument to prove the eternal character of anything cannot be attributed to the atoms if they are said to have colour etc. Again if the atoms were taken to be non-eternal, the causes of the atoms not being present or granted, there could not be the production of atoms.

ॐ अपरिग्रहाच्चात्यन्तमनपेक्षा ॐ ॥17-190॥ ।

17. And as the atomic theory is not accepted by, and is contrary to, (Vedic authorities) it is to be entirely disregarded.

सकलश्रुतिस्मृत्यपरिगृहीतत्वाच्चातिशयेनानपेक्षता। 'आन्वीक्षिकीं तर्कविद्यामनुरक्तो निरर्थकम्' इति मोक्षधर्मे ॥17॥ ॥ इति वैशेषिकाधिकरणम् ॥06॥ परमाणुपुञ्जवादिमतं निराकरोति-

This theory is not accepted by Sruti and Smriti and is opposed to them; therefore it is entirely unworthy of consideration. In the Moksha Dharma, Indra in the form of a jackal says, "I have attained to this state being devoted to the study of Tarka (Logic) which is based upon mere perception and is productive of no good".

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॥ समुदायाधिकरण ॥07॥

॥ SAMUDAAYADHIKARANA ॥07॥

Samudaayadhiakarana (18-25) refutes the theory that the groups of atoms appear as the various things of the world and there is no separate whole produced with parts. This is the view of the Vaibhashika and Sautrantikas among the Bauddhas and being related to the Vaiseshika theory it is refuted here. The Pashanda theories are also of two classes, Avaidika and Vaidika; the former being highly antagonistic are taken up first; even of these, Bauddha and Jaina systems deserve to be first refuted. Hence the order of the Adhikaranas.

ॐ समुदाय उभयहेतुकेऽपि तदप्राप्तिः ॐ ॥18-19॥

18. Either when the aggregates are said to be caused by aggregates or when they are said to be caused by individual atoms, it (aggregation) would be impossible.

समुदायस्यैकहेतुकत्वं न युज्यते। उभयहेतुकेऽप्यन्योऽन्याश्रयात् तदप्राप्तिः। अन्यथा सर्वदा समुदायसत्त्वं स्यात् ॥18॥

A single atom cannot, of course, make an aggregate. If it is said to be the effect of atoms acting upon each other or the effect of another aggregate, then, the fallacy of mutual dependence would result; consequently the formation of the aggregate would remain unexplained; or aggregates should always exist.

ॐ इतरेतरप्रत्ययात्वादिति चेन्न उत्पत्तिमात्रनिमित्तत्वात् ॐ ॥19-192॥

19. If it be said that the period of dissolution is possible in the Vaiseshika system when the perception is interrupted of the relative parts, which is the cause of the cognition of, and communication with regard to, the aggregates, we say

'no', for the atoms (the members of an aggregate) can only be the cause of aggregates.

सर्वदा विद्यमानोऽपि समुदाय परस्परापेक्षया व्यवहियत इति चेन्न। एकं कार्यमुत्पाद्य तस्य विनष्टत्वात् परस्परप्रत्ययस्तदपेक्षया व्यवहार इति न युज्यते। कारणे सति कार्यं भवत्येवेति हि तस्य नियमः ॥19॥

The Vaisheshika may state that the aggregate though permanently existing can be thought of or spoken of as cause and effect on the perception of the parts mutually related in the group; hence it is possible in his system to account for a period of dissolution or Pralaya. This position cannot be maintained according to that system for a whole body of separate atoms ceases to exist when it has produced a single effect. Consequently, it is not consistent in the system to admit that an individual cognises the atoms as such and proceeds to perceive their mutual relation and then speaks of it as an aggregate.

Moreover, in that system, it cannot be admitted that the aggregates in which atoms exist are permanent, for according to their invariable principle, that the cause existing, the effect must be produced, the permanent aggregates should in their turn be producing innumerable effects in a short time.

ॐ उत्तरोत्पादे च पूर्वनिरोधात् ॐ ॥20-193॥

20. And because the effect being produced, the cause ceases to exist. (Otherwise the first principle of the system would be contradicted).

कार्योत्पत्तावेव कारणस्य विनाशाच्च न विशेषकार्योत्पत्तिः ॥20॥

As the cause ceases to exist when it has produced its effect, it cannot be said to produce special effects again; for the energy and essence of the cause are used up in the production of the correlative effect; or when the body of non-existing atoms has produced its effect of the aggregate of existing atoms, the same cause of the non-existing atoms cannot again become the cause of other effects.

ॐ असति प्रतिज्ञोपरोधो यौगपद्यमन्यथा ॐ ॥21-194॥

21. To suppose that the cause having ceased to exist, the effect comes into being would be contradicting a fundamental principle; otherwise, (there would be) continuity of effect or simultaneousness (of cause and effect).

कारणे विनष्टे कार्यमुत्पद्यते चेत् तत्कार्यमिति प्रतिज्ञाहानिः। तत्काले कारणमस्ति चेद्विनाशकारणाभावद्यौगपद्यं सर्वकार्याणाम् ॥21॥

If it be said that the effect is produced when the cause has ceased to exist, it would be a contradiction to one of the fundamental assumptions of the system that the cause necessarily exists even when the effect takes place. It would be absurd to say that a particular is the effect of something that has ceased to be. Or if it be said that at the time when the effect is being produced the cause existed, there being no reason that the production of the effects the destruction of the cause which has existed in the second moment along with the effect, this would result in two-fold absurdity. First, then the cause must exist in the third and subsequent moments there being nothing to destroy it. So, it must be producing fresh effects every moment which in turn produce other effects forever according to the fundamental principle that the cause existing the effect must be produced. Thus there would be an endless production of effects. Further, if the cause and effect existed in the same moment, both may become at once the cause of other effects and then all the causes and effects would have a simultaneous existence.

In the following Sutra, the cessation of the effect is also refuted.

ॐ प्रतिसङ्ख्याऽप्रतिसङ्ख्यानिरोधप्राप्तिरविच्छेदात् ॐ ॥22 -195॥

22. Both kinds of cessation (or destruction) cannot be established - (the destruction which is perceived or unperceived), for (the production of effect by the cause which exists) is not interrupted.

कारणे सति कार्यं भवत्येवेति नियमान्निस्संतानः ससन्तानश्च विनाशो न युज्यते ॥22॥

According to the first principle of the system that the cause existing, the effect is necessarily produced, it is not possible to admit the annihilation of the cause takes place, which is at once final, in that it encompasses the cause and the whole series of its effects and if not final, it leaves some undestroyed links behind it.

ॐ उभयथा च दोषात् ॐ ॥23-196॥

23. And because in either case there is a difficulty.

कारणे सति कार्यं भवत्येवेति नियमे सर्वदा कार्यभावान्न कार्यकारणविशेषः। अनियमे कार्यानुत्पत्तिः ॥23॥

Supposing that the principle the cause exists, the effect necessarily follows is invariable, the effect must always exist and consequently the distinction of cause and effect would cease to be. If the rule were not invariable, there might not be the production of any effect at all.

ॐ आकाशे चाविशेषात् ॐ ॥24-197॥

24. And (the contrary is proved), as in the case of space by the absence of change.

दीपादिषु विशेषदर्शनात् क्षणिकत्वेनान्यत्रापि क्षणिकत्वमनुमीयते चेदाकाशादिष्वविशेषदर्शनादन्यत्रापि तदनुमीयते ॥24॥

It may be said that in the same way as momentary existence is proved in the case of light, etc. from the observation of changes of volume, and the consequent difference in individuality, the disappearing character of every effect is inferred. But then the counter argument proceeds thus; that in the same way, as no changes being observed in space the permanent character of space is proved. Permanency might be inferred of other things also.

ॐ अनुस्मृतेषु ॐ ॥25-198॥

25. And on account of recognition.

तदेवेदमिति प्रत्यभिज्ञानाच्च। प्रत्यभिज्ञाय ब्रान्तित्वे विशेषदर्शनस्यापि ब्रान्तित्वम् ॥25॥
॥ इति समुदायाधिकरणम् ॥07॥ शून्यवादमपाकरोति-

“That very thing is this;” So does the recognition arise of everything previously known. Hence if everything were different from itself in the subsequent moment, the recognition of the identity of the thing observed at two different points of time could not take place. If it should be objected that the recognition of identity is an illusion, then the opponent should be told that his notion of the change or of difference in the individual presented is also an illusion.

In the following Adhikarana, the Sutrakara refutes the theory that Sunya or non-entity is the cause.

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॥ असदधिकरण ॥08॥

॥ ASADADHIKARANA ॥08॥

Asadadhikarana (26-29) refutes the Bauddha theory that from nothing the world proceeds.

ॐ नासतोऽदृष्टत्वात् ॐ ॥26-199॥

26. (Entity) does not spring from non-entity, that is not being observed.

अदृष्टत्वादसतः कारणत्वं न युज्यते ॥26॥

As non-entity has not been observed to produce an entity, it does not stand to reason to suppose non-entity to be the cause.

ॐ उदासीनानामपि चैवं सिद्धिः ॐ ॥27-200॥

27. And thus on that doctrine, there would be an accomplishment of ends by the Indifferent (whatever is incapable of being thought of as fit to be abandoned or pursued).

असतः कारणत्वे उदासीनानां हेयोपादेयबुद्धिवर्जितानां खपुष्पादीनामपि सकाशात् कार्यसिद्धिः। चशब्दान्न चेदन्यत्रापि न स्यादविशेषात् ॥27॥

If non-entity were the cause, then the indifferent things, i.e., the non-existent which cannot be the object of pursuit or avoidance should also be capable of accomplishing certain ends. The particle 'and' indicates that if the last inference were false, the inference of the opponent should also be false; for there is nothing to distinguish Sunya from anything,

ॐ नाभाव उपलब्धेः ॐ ॥28-201॥

28. The non-existence (of external things, i.e., of the world) cannot be maintained, on account of our being conscious of them.

न च जगदेव शून्यमिति वाच्यम्। दृष्टत्वात् ॥28॥

Further, it cannot be said that the world itself is non-entity or non-entity is itself the world, for it is actually perceived as entity, being the object of accurate knowledge.

ॐ वैधर्म्याच्च न स्वप्नादिवत् ॐ ॥29-202॥

29. And on account of the difference of characteristics (the world is not non-existent), as those of dreams etc, are.

न च दृष्टस्यापि स्वप्नादिवदभावः। तस्योत्तरकाले 'स्वप्नोयं', 'नायं सर्पः' इत्याद्यनुभवात्।
न चात्र तादृशं प्रमाणमस्ति ॥29॥ ॥ इति असदधिकरणम् ॥08॥ विज्ञानवादमपाकरोति—

And it cannot be said that as the creatures of a dream are, the world too, though an object of perception, is non-entity; for, unlike the world, the creations of a dream are objects of a widely different perception thus: "This is a mere dream, this is not the serpent' and so on. And there is no such authority here that would prove non-existence of the world. In this Adhikarana, the Sutrakara refutes the theory that all things are mere modes of *Vignana*.

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॥ अनुपलब्धधिकरणम् ॥09॥

॥ ANUPALABDHAYDHIKARANA ॥09॥

Anupalabdhadhikarana (30-32) exposes the defects of the theory of the Vignanavadins according to whom ideas are the only reality.

ॐ न भावोऽनुपलब्धेः ॐ ॥30-203॥

30. The world is not Vignana (consciousness or thought), for it is not so perceived.

न विज्ञानमात्रं जगत्। तथाऽनुभवाभावात् ॥30॥

The world is not a mere mode of the mind; for nobody has perceived it to be such in his experience.

ॐ क्षणिकत्वाच्च ॐ ॥31-204॥

31. And because of its (of consciousness) momentary duration.

ज्ञानं क्षणिकम्। अर्थानां च स्थायित्वमुक्तम्। आतश्च नैक्यम् ॥31॥

Vignana or consciousness is only a moment's duration whereas the objects have been shown to be and are permanent. Hence, too the mind and the world outside cannot be said to be identical.

ॐ सर्वथाऽनुपपत्तेश्च ॐ ॥32-205॥

32. And because of the absence of, and of the conflict with, reason and all authorities, in every position (the systems opposed to scripture are to be rejected).

प्रमाणाभावात् सर्वश्रुतिस्मृतिर्युक्तिविरुद्धत्वाच्च नैते पक्षा ग्राह्याः ॥32॥ ॥ इति अनुपलब्धधिकरणम् ॥09॥ स्याद्वादिमतं दूषयति—

For the theories now inquired into are not supported by all authorities and opposed to Sruti, Smriti and reasoning; these systems cannot, therefore, be accepted.

The Jaina doctrine that a thing may be or may not be, etc. is here refuted.

* * *

॥ नैकस्मिन्नधिकरण ॥10॥

॥ NYKASMINNADHIKARANA ॥10॥

Nykasminnadhikarana (33-36) examines the doctrine of the Jainas.

ॐ नैकस्मिन्नसम्भवात् ॐ ॥33-206॥

33. On account of the impossibility (of contradictory attributes) is one and the same thing (at the same time), the doctrine is not acceptable.

सत् स्यादसत् स्यात् सदसत् स्यात् ततोऽन्यच्च स्यादित्येतन्नैकस्मिन् युज्यते।
अदृष्टत्वेनासम्भवात् ॥33॥

For the seven moods in which one and the same thing is said to be (at the same time) are contradictory and consequently cannot be admitted to be in the same thing. The moods are, "Somehow it is; somehow it is not; somehow it is and is not; somehow it is indescribable; somehow it is, and is indescribable; somehow it is not and is indescribable; somehow it is and is not and is indescribable".

"It might be being, it might be non-being; it might be being as well as non-being; it might be different from what is being as well as non-being etc." These contradictory attributes cannot be admitted to be as one and the same thing from their very nature, i.e., such an admission would be against all reason and proof, while authorities to prove it are totally absent.

ॐ एवंचात्माकात्स्न्यम् ॐ ॥34-207॥

34. And likewise, (according to the Jaina doctrine), (there would result that) the soul is too big or too small (for the different bodies) it may occupy.

जीवस्य शरीरपरिमितत्वाङ्गीकारेऽण्वादिशरीरस्थस्य हस्तादिशरीरेऽकात्स्न्यं स्यात् ॥34॥

If according to the Jaina doctrine, the size of the soul were admitted to be that of the body occupied, then the soul dwelling in such a little body as

that of the ant, passing by force of Karma into a big body as that of the elephant, or vice versa, the soul, the occupant of the huge body of the elephant, etc. passing into the body of an ant etc. would find itself too small or too big i.e., could not be the proper occupant of the particular body.

ॐ न च पर्यायादप्यविरोधो विकारादिभ्यः ॥35-208॥

35. Nor could the contradiction (difficulty) be removed by supposing a change of size in succession, on account of its involving essential change etc. in the soul.

तत्तच्छरीरस्थस्य तत्तत्परिमाणत्वमिति न मन्तव्यम्। विकारित्वादनित्यत्वप्रसक्तेः ॥35॥

Neither could it be held by the Jaina that the soul comes to be of the same size as the body it may occupy. Indeed, such a view cannot be held; for it would be granting the soul is essentially changeable and consequently perishable and hence would result in the futility of the question of release, and of the philosophy that deals with it.

ॐ अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषात् ॐ ॥36-209॥

36. (And the doctrine is untenable) even on the supposition that the final size is permanent; for then, from parity (of reasoning), both (the soul and the body) would have to be admitted permanent.

परिमाणाभावे स्वरूपाभावप्राप्त्याऽन्त्यपरिमाणस्थितेस्तदर्थत्वेन
शरीरस्थितेरुभयनित्यत्वादविशेषेण सर्वशरीरनित्यत्वं स्यात् ॥36॥ ॥ इति
नैकस्मिन्नधिकरणम् (स्याद्वाद्यधिकरणम्) ॥10॥ पाशुपतपक्षमपाकरोति-

If the soul should be devoid of size, there could be no existence of it. Therefore, in order that it might have that size with which it could remain a permanent entity in the released state, and according to the doctrine "no size being possible without a body to measure it", the body occupied in the released state also should become permanent. Thus generally, both the soul and the body would have to be granted as permanent entities; especially for the reason

that the body in the mundane life is in no way different from the body which is granted to account for the size in the final state. From this, it follows that even the body during the mundane existence is permanent, which is absurd.

The Sutrakara refutes the Siddhanta system that holds Pasupati or Rudra to be the Supreme Being (the system propounded in the Pasupati Agamas).

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॥ पशुपत्यधिकरण ॥11॥

॥ PASUPATYADHIKARANA ॥11॥

Pasupatyadhikarana (37-41) is directed against the Pasupata system which seems to receive support from the Vedas.

ॐ पत्युरसामञ्जस्यात् ॐ ॥37-210॥

37. (The authorship of the world cannot be predicted) of Pati, on account of his being unfit (for the purpose).

‘यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम्’ ‘अहं रुद्राय धनुरातनोमि ब्रह्मद्विषे शरवे हन्तवा उ’ । ‘अस्य देवस्य मीळ्हुषो वया विष्णोरेषस्य प्रभृथे हविर्भिः । विदे हि रुद्रो रुद्रियं महित्वं यासिष्टं वर्तिरश्विनाविरावत्’ । ‘एको नारायण आसीन्न ब्रह्मा नेशानो नाग्नीषोमौ’ इत्यादि श्रुतेः पारतन्त्र्येणासमञ्जसत्वान्न पशुपतीरीश्वरो जगत्कर्ता ॥37॥

Iswara, the Pasupati (Rudra) cannot be the cause of the world; for he is dependent and consequently unfit to be the cause, as appears from the Rigveda text, “Whomsoever I like, I make; I can make (Rudra) the fierce, Brahma (the Chaturmukha), the sage, the intelligent”. “I string the bow against Rudra, who brings miseries on the haters of Brahman, indeed, for killing him”. Rigveda says, “O Asvins, you both have attained to this perfectly happy rank by the Grace of that Lord Vishnu, - the Lord who is most illustrious, and most powerful, and the Lord of all, having worshipped whom with offerings, and (sacrificial) acts and meditation, Rudra who is the presiding deity of Ahankaratatva, who impels the souls into worldly

ways, obtained this proud rank of the Rudras”; Maha Narayana text says “Narayana alone was, then was neither Brahma, nor Isana (Rudra), nor were there Agni and Soma”.

ॐ सम्बन्धानुपपत्तेश्च ॐ ॥38-211॥

38. And on account of the impossibility of connection.

अशरीरत्वात् तस्य जगता सम्बन्धो न युज्यते कर्तृत्वेन मृतपुरुषवत् ॥38॥

Pasupati is spoken of (by the Shaivites) as Asarira, i.e., one without a body. Therefore, he could not be connected with the world as its maker, even as the soul that has left the body.

ॐ अधिष्ठानानुपपत्तेश्च ॐ ॥39-212॥

39. Further there is (in his case) the impossibility (absence) of place.

पृथिव्याद्यधिष्ठाने स्थितो हि कुलालादिः कार्यं करोति। न चास्य तदस्ति ॥39॥

For an agent like the potter stands on the ground, viz., Prithvi, the potter has a place to stand upon and does his work. And that, Pasupati does not possess.

ॐ करणवच्चेन्न भोगादिभ्यः ॐ ॥40-213॥

40. If it be said that this very world serves him as organs (a body), it cannot be admitted on account of his becoming thereby subject to the experiences of life, etc.

इदमेव जगत् तस्य करणवदधिष्ठानादिरूपम्। नित्यस्यापि कस्यचिद्वावाद्युज्यत इति चेन्न भोगादिप्राप्तेः। उत्पत्तिविनाशौ सुखदुःखभोगाश्च प्राप्यन्ते तद्गताः ॥40॥

It may be stated that this world itself is his place and there may be something that eternally exists even during the Pralaya or period of dissolution; and that may possibly be his means, his organs etc; hence it is right to hold that

Pasupati is the cause of the world. But this defence is impossible; for there would result that he is subject to the experiences like birth and death, of pain and pleasure, which the physical existence entails.

ॐ अन्तवत्त्वमसर्वज्ञता वा ॐ ॥41-214॥

41. (Again), either the state of being conditioned or the absence of omniscience (might be the objection against Pasupati).

देहवत्त्वेऽन्तवत्त्वम्। अन्यथा ज्ञानाभावः। शरीरिण एव हि ज्ञानोत्पत्तिर्दृष्टा। विष्णोस्तु श्रुत्यैव सर्वे विरोधाः परिहृताः। 'यदात्मको भगवांस्तदात्मिका व्यक्तिः। किमात्मको भगवान् ज्ञानात्मक ऐश्वर्यात्मकः शक्त्यात्मकः' इति। 'बुद्धिमनोऽङ्गप्रत्यङ्गवत्तां भगवतो लक्षयामहे। बुद्धिमान् मनोवानङ्गप्रत्यङ्गवान्' इति 'सद्देहः सुखगन्धश्च ज्ञानभाः सत्पराक्रमः। ज्ञानज्ञानः सुखसुखः स विष्णुः परमाक्षरः' ॥ इत्यादिकया ॥41॥ ॥ इति पत्युरधिकरणम् (पशुपत्यधिकरणम्) ॥11॥ शक्तिपक्षं दूषयति—

For if he should have a body, then his existence would also be limited. If not, there would be the absence of knowledge. For observation shows that only being endowed with a body and organs acquires knowledge.

But in the case of Vishnu, such objections and difficulties are removed by scripture itself as follows: Ekayana Sruti says "Of what is the glorious Lord made? He consists of intelligence and glorious power". Paingī's Sruti says "We now tell you of the Lord's being endowed with knowledge, mind, body and limbs; He is of imperishable body; He is fragrance; He is radiant with knowledge; He is of un-thwarted prowess, of immense wisdom, of immense bliss; He is the Lord Vishnu, supreme and imperishable" and so on.

The Sutrakara refutes the system that holds Shakti to be the cause.

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॥ उत्पत्त्यधिकरण ॥12॥

॥ UTPATYADHIKARANA ॥12॥

Utpatyadhikarana (42-45) impugns the theory that Shakti (a female deity) is the absolute creator of the world.

ॐ उत्पत्त्यसम्भवात् ॐ ॥42-215॥

42. On account of the impossibility of origination (Shakti, a Goddess, cannot be the cause).

न हि पुरुषाननुगृहीतस्त्रीभ्य उत्पत्तिर्दृश्यते ॥42॥

For the bringing forth of anything has not been observed on the part of the female without the favour of the male.

ॐ न च कर्तुः करणम् ॐ ॥43-216॥

43. Nor is there the necessary instrumentality of organs for the (supposed) male agent.

यदि पुरुषोऽङ्गीक्रियेत तस्यापि करणाभावादनुपपत्तिः ॥43॥

Even if a male agent be admitted to be (her helper) the impossibility of origination would stil remain unexplained; for the agent would be wanting means or organs (i.e., wisdom, the body and organs); and it is not possible that he is of any help to her in the work of creation.

ॐ विज्ञानादिभावे वा तदप्रतिषेधः ॐ ॥44-217॥

44. Further if wisdom etc. be also supposed (for him), there is no denying of that; (then the system lapses into the Pasupata).

यदि विज्ञानादिकरणं तस्याङ्गीक्रियते तदा तत एव सृष्ट्याद्युपपत्तेरीश्वरवादान्तर्भावः ॥44॥

If wisdom and the necessary organs are supposed to be possessed by the Purusha (Sadasiva), then from him alone origination etc. may proceed

and there appears no necessity for attributing them to Shakti. Further, according to the position lastly assumed, the system would be included under the Pasupata and is consequently open to the objections taken to it.

ॐ विप्रतिषेधाच्च ॐ ॥45-218॥

45. And on account of its being contradictory to (the Vedic conclusions).

सकलशुत्यादिविरुद्धत्वाच्चासमञ्जसम् ॥45॥॥ इति उत्पत्त्य(शक्त्य)धिकरणम् ॥12॥

As this system is opposed to by all the Srutis and Smritis, and abhorred by the wise, it is not worthy of regard.

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्ब्रह्मसूत्र भाष्ये द्वितीयाध्यायस्य
द्वितीयः पादः ॥02-02॥

**Thus is the Second paada of the second Chapter of Srimad Brahma
Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada
Charya ॥02-02॥**

द्वितीयोऽध्यायः (अविरोधाध्यायः) ॥०२॥

SECOND CHAPTER (AVIRODHADHYAYA) ॥०२॥

तृतीयः पादः ॥०२-०३॥ THIRD PAADA ॥०२-०३॥

Though the contradiction of reasoning or of other systems may have been set aside, still the Vedas cannot prove the Brahman is the absolute cause etc.; for the contradictory statements in different parts show the Vedas to be no means of knowing the truth. Such an objection or the apparent inconsistency of the Vedic statements must be explained. And to this purpose this Paada is devoted. The scriptural contradiction may relate to Adibhutas or to Adhyatma. The latter, referring to the inquirer himself comes last. The former, that is, the question of the Srutis regarding the Adhibhutas is discussed in this Paada. It may be asked what purpose is served by the third and fourth paadas of this Adhyaya when the scriptural contradictions with regard to the soul is removed by the very explanations given in the first and second Paadas. It is pointed out that when two interpretations are admitted and if one of them should impugn the authority of the Vedas, the same doubt may be cast upon the other interpretation as well. If the nature of the world is not conclusively known it is not possible to conclude as to the true nature of its cause.

In this Pada the questions relating to the soul are discussed from Sutra 18 to the end. In the Adhikaranas 3 and 10 (Sutras 9 and 17) two points of doubt with regard to Brahman which are suggested by the way are cleared. The rest of the earlier Adhikaranas are engaged in effecting reconciliation between Srutis that apparently make conflicting statements with regard to the origin etc. of the Adhibhutas and Adhidevas. For convenience's sake the simpler questions are first treated, the more important and lengthy ones being taken up later on. Hence the order of the Adhikaranas. 'Adhibhuta' means the Bhutas or the material elements both in their subtle forms as the cause and in gross forms as the effect. 'Adhidevas' are the deities that preside over the Bhutas.

जीवपरमात्माधिभूताधिदैवेषु शुतीनां परस्परं विरोधमपाकरोत्यनेन पादेन।

In this Paada, the Sutrakara reconciles (apparent) conflict between statements of scripture, in respect of the soul, the Supreme Being, the Adibhutas (the great elements) and Adhidevas (the presiding deities).

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॥ वियदधिकरण ॥01॥

॥ VIYADADHIKARANA ॥01॥

Viyadadhikarana (1-7) reconciles the Srutis that differ with regard to the origin of Akasa and decides Akasa to be an originated thing. Akasa is taken up first, being first in order of evolution of material elements; similarly origination is first dealt with, being the first of the states of everything that is affected.

ॐ न वियदश्रुतेः ॥01-2१॥

1. Ether is not (that which does not originate), on account of the absence of scriptural statement.

न वियदनुत्पत्तिम्। तथाऽश्रुतेः ॥01॥

Ether is not without origin; for there is no scriptural statement to the effect that it is not created.

ॐ अस्तितु ॐ ॥02-220॥

2. But there is (a scriptural statement of the origin of ether).

अस्त्येव चोत्पत्तिश्रुतिः- 'आत्मन आकाशः सम्भूतः' इत्यादि ॥02॥

On the other hand, there are actually scriptural statements describing the origin of ether; such as, "From the Lord sprang ether". (Taittiriya Upanishad).

ॐ गौण्यसम्भवात् ॐ ॥03-221॥

3. (The scriptural statement concerning the non-origination of ether) has a secondary sense, on account of the impossibility (otherwise of properly interpreting the scriptural statements concerning origination).

'अनादिर्वा अयमाकाशः शून्योऽलौकिकः' इत्यादिश्रुतिर्गौणी। अन्यथोत्पत्तिश्रुतिबाहुल्या सम्भवात् ॥03॥

"Ether is a subtle matter, offering no resistance and it transcends senses". This and other Srutis speaking of ether as eternal are to be taken in a secondary sense. For otherwise, it would be impossible to give full significance to the scriptural statements concerning origination, which have to fulfil several purposes.

ॐ शब्दाच्च ॐ ॥04-222॥

4. And on account of the word (of Scripture).

'अथ ह वाव नित्यानि पुरुषः प्रकृतिरात्मा काल इति। अथ यान्यनित्यानि प्राणः श्रद्धाभूतानि भौतिकानीति। यानि ह वा उत्पत्तिमन्ति तान्यनित्यानि। यानि ह वा अनुत्पत्तिमन्ति तानि नित्यानि। न ह्येतानि कदाचनोत्पद्यन्ते न विलीयन्ते पुरुषः प्रकृतिरात्मा काल इति। अथैतान्युत्पत्तिमन्ति चानुत्पत्तिमन्ति च प्राणः श्रद्धाऽऽकाश इति भागशो ह्युत्पद्यन्ते' इति भाल्लवेयश्रुतेश्च ॥04॥

The origination of ether is to be admitted, and the statement that it is without a beginning is to be taken in a qualified sense; for the Bhallaveya

Sruti says, “Now the eternal are the well-known things, the soul, Prakriti and the Lord and Time. Next, those that are not eternal, are ‘Prana’ and ‘Sraddha’, the elements, the products of elements; indeed what originate are non-eternal and what are not originated are indeed eternal. For, these are never originated and do not perish - the Soul, Prakriti, the Lord and Time. Again these both originated and not originated - Prana, Sraddha and Ether; for they are partially originated.

ॐ स्याच्चैकस्य ब्रह्मशब्दवत् ॐ ॥05-223॥

5. This (origination and non-origination together) can be (affirmed of the same) like the word Brahman.

स्यादेवैकस्योत्पत्तिमत्त्वमनुत्पत्तिमत्त्वं च गौणमुख्यत्वापेक्षया। यथा ब्रह्मशब्दः। ‘अथ कस्मादुच्यते परं ब्रह्म बृहति बृंहयति च’ – इति श्रुतेः परे ब्रह्मणि मुख्योऽपि गौणत्वेन विरिञ्चादिष्वपि वर्तते। अत एवाब्रह्मत्वं च तेषाम्। एवमत्राप्यनुत्पत्तिमच्छब्दः ॥05॥

This origination and non-origination together can be affirmed of the same like the word Brahman. It is possible that origination and non-origination apply to the same thing with reference to the primary and secondary sense, just as the word Brahman is used “Why then is the Supreme Being called Brahman”?

“Because it is perfect in itself and makes others perfect” so says Atharva Siras Sruti. Though the word Brahman is there primarily applicable to the highest Brahman, it is also used to denote Virincha and others in a qualified sense; and on this account, they are not really Brahman, i.e., they are not perfect. Similarly in the case of ether etc. the term not originated is used.

ॐ प्रतिज्ञाहानिरव्यतिरेकाच्छब्देभ्यः ॐ ॥06-224॥

6. Otherwise, the promissory statement would fail; and ether must be held to have originated, since it is not excluded from all, according to the words (Srutis).

ब्रह्मणोऽन्यस्य नित्यत्वे 'इदं सर्वमसृजत' इत्यादि प्रतिज्ञाहानिः। आकाशस्यापि सर्वस्मादव्यतिरेकात्। 'अत्मा वा इदमेक एवाग्र आसीत्' 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्' 'इदं वा अग्रे नैव किञ्चनासीत्' इत्यादिश्रुतिभ्यः ॥06॥

If what is different from Brahman is held to be absolutely eternal (not originated), then the promising statements such as "He created all this" (Taittiriya Upanishad) would be contradicted. For even ether is something that is included in the 'all'.

Aittireya Aranyaka states "Indeed the Lord alone was at the beginning of this Sat only, O gentle one, was before this creation. It was but one without a second". Taittiriya Brahmana says 'At the beginning of this world, there was nothing indeed'. From these texts, it is clear that Brahman alone is absolutely eternal and not originated.

ॐ यावद्विकारं तु विभागो लोकवत् ॐ ॥07-225॥

7. And whatever undergoes modification is divisible (limited in power) as observed in the world.

विभक्तत्वाच्च विकारित्वं युक्तम्। विकारिण एव हि विभक्तालोके दृश्यन्ते। 'एकोऽविभक्तः परमः पुरुषो विष्णुरुच्यते। प्रकृतिः पुरुषः कालस्त्रय एते विभागतः॥ चतुर्थस्तु महान् प्रोक्तः पञ्चमाऽहङ्कृतिर्मता। तद्विभागेन जायन्त आकाशाद्याः पृथक् पृथक्॥ यो विभागी विकारः सः सोऽविकारः परो हरिः। अविभागात् परानन्दो नित्यो नित्यगुणात्मकः। विभागो ह्यल्पशक्तिः स्यान्न तदस्ति जनार्दने' इति बृहत्संहितायाम् ॥07॥ ॥ इति वियदधिकरणम् ॥01॥ 'अथ ह नित्याश्चानित्याश्च तेजोऽब्रन्नान्याकाश इति तान्यनित्यानि वायुर्वाव नित्यो वायुना हि सर्वाणि भूतानि नेनीयन्ते' - 'अथ ह चेतनाश्चाचेतनाश्च तेजोऽब्रन्नान्याकाश इति तान्यचेतनानि वायुर्वाव चेतनो वायुना हि सर्वाणि भूतानि विज्ञायन्ते'। 'कुविदङ्ग नमसा ये वृधासः पुरा देवा अनवद्यास आसन्। ते वायवे मनवे बाधितायावासयन्नुषसं

सूर्येण' । 'सा वा एषा देवताऽनादिर्योऽयं पवते' इति । 'यस्यानादिर्न मध्यं नान्तो नोदयो न निम्लोचः' । इत्यादिश्रुतिभ्यो वायोरनुत्पत्तिरित्यतो ब्रवीति —

Besides, the Scriptural statements, owing to the divisibility, ether is fit to be considered as originated. For in the world, only originated things are found to be divisible, that is, limited in power, space and time. "The one undivided Being, highest of the high, perfect in excellences, is declared to be Vishnu. Prakriti, the soul, Time - these three are spoken of as limited and originated. The fourth is said to be the 'Mahat' and the fifth is 'Ahankara'. Of these, ether separately came into existence, as parts. That which consists of parts is a modification; and He is the unmodified who is Lord Hari. Owing to absence of parts, the Lord consists of perfect bliss, is eternal and of eternal attributes. That which is a part is indeed of little power; and in the Lord, that limit to power does not exist". (Brihat Samhita).

"Now follows the explanation of those well-known things that have no beginning and those that have a beginning; fire, water, earth and ether are those that have a beginning; Vayu indeed is that which has no beginning. For by Vayu all beings are properly guided in their activities". "Now the intelligent and the non-intelligent; fire, water, earth and ether are those that are the non-intelligent; Vayu is verily the intelligent; for by Vayu are all beings comprehended. Rigveda says "Dear one, these Gods together with the Sun, who of old by their worship of Vayu became perfect in knowledge and other qualities and free from defects have now somewhere in a secluded spot turned their mind to the same Vayu full of wisdom, who is sought for shelter by souls distressed in life". "That indeed is this eternal deity, who is observed by us to purify everything". "He who has no beginning, no middle, and no end; for he does not appear and disappear". From such texts it appears that Vayu has no origin.

To set aside this contradiction, the Sutrakara says:

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॥ मातरिश्वाधिकरण ॥०२॥

॥ MATHARISHVADHIKARANA ॥०२॥

Matharishvadhikarana (8) extends the explanation given in the preceding Adhikarana to the Srutis speaking of the origin and eternal existence of Mukhyaprana.

ॐ एतेन मातरिश्वा व्याख्यातः ॐ ॥०८-२२६॥

8. Hereby the Chief of breaths is (also) explained.

एतेन मुख्यामुख्यानुत्पत्तिवचनेन विभक्तत्वाच्च वाय्वनुत्पत्तिश्रुतिरपि व्याख्याता। 'नित्यः परमनित्यश्च तथाऽनित्यः परस्तथा। चतुर्थैतज्जगत् सर्व परानित्यं तु पार्थिवम्। अनित्यानि तु भूतानि नित्यो वायुरुदाहृतः। परस्तु नित्यः पुरुषः प्रकृतिः काल एव च। एतच्चतुष्टयं विष्णुः स्वयं नित्यः परात्परः। प्रतिव्यूह्य व्यूह्य चासावतीत्या च जनार्दनः। धारयत्यनिशं देवो नित्यानन्दैकलक्षणः' इति कौर्मे ॥०८॥ इति मातरिश्वाधिकरणम् ॥०२॥

'Hereby', that is, by the statement of primary and secondary non-origination, by the limitation of power in Vayu, the text concerning the non-origination of Vayu also is explained.

"The indestructible, the highly indestructible, the destructible, the highly destructible make the four classes of things of which the universe consists; the highly destructible are the products of Earth and other elements, the destructible are the elements, the indestructible is declared to be Vayu; the highly indestructible are only the soul, Prakriti and Time. This universe of four kinds of things is supported through eternity by Vishnu who is Himself absolutely eternal, highest of the high, reveals Himself in different ways and arranges the things in different groups, who is the redeemer exalted far above the souls, who is nothing but unlimited bliss and is the most brilliant Lord (Kurma Purana).

॥ असम्भवाधिकरण ॥03॥

॥ ASAMBHAVADHIKARANA ॥03॥

Asambhavadhikarana (9) considers the doubt that Brahman also might have sprung from something else as Akasa and other things have been shown to do, and decides that it is impossible and absurd to suppose Brahman, the Sat, to have originated.

ॐ असम्भवस्तु सतोऽनुपपत्तेः ॐ ॥09-227॥

9. But there is no origination of that which IS (i.e., of Vishnu), on account of its impossibility.

‘असद्वा इदमग्र आसीत्। ततो वै सदजायत’ ‘असतः सदजायत’। इत्यादि श्रुतिभ्यः सतोऽप्युत्पत्तिरिति चेन्न। अनुत्पत्तिरेव सतः। तुशब्देनोक्तव्यवस्थामपाकरोति। न ह्यसतः सदुत्पद्यते। अदृष्टत्वादनूपपत्तेः। ‘तद्वा एतद्ब्रह्माहुर्बृहति बृंहयति चेति। तद्वा एतदसदाहुः न ह्यासादयति कश्चन। तद्वा एतत् परमाहुः परतो हि तदुदीक्ष्यते’ – इति श्रुतेरसच्छब्दो ब्रह्मवाची। ‘देवानां पूर्व्यं युगेऽसतः सदजायतेति ब्रह्मवा असत् सद्वाव प्राणः प्राणं वाव महान् सह ओजो बलमित्याचक्षते’ – इति च पैङ्गीश्रुतिः। ‘त्वं देव शक्त्यां गुणकर्मयोनौ रेतस्त्वजायां कविरादधेऽजः। ततो वयं सत्प्रमुखा यदर्थं बभूविमात्मन् करवाम किं ते’ – इति भागवते॥ ‘अजायमानो बहुधा विजायत’ इति च। ‘प्रत्यक्षत्वं हरेर्जन्म न विकारः कथञ्चन। पुरुषः प्रकृतिः कालो महानित्यादिषु क्रमात्॥ विकार एव जननं पुरुषे तद्विशेषणम्। परतन्त्रिविशेषो हि विकार इति कीर्तितः’ इति पाद्मे॥ ‘अविकारोऽपि भगवान् सर्वशक्तित्वहेतुतः। विकारहेतुकं सर्वं कुरुते निर्विकारवान्॥ शक्तिशक्तिमतोश्चापि न विभागः कथञ्चन। अविभिन्नाऽपि सेच्छादिभेदैरपि विभाष्यते’ इति भागवततन्त्रे ॥09॥ इति असम्भवाधिकरणम् ॥03॥

“Non-Being (Asat) indeed was in the beginning of this (world); from it indeed sprang (Sat) Being” (Taittiriya Upanishad). “From Non-Being sprang Being”. (Rigveda). From such texts if it be said that Being also has an origin, it is denied. Being, a positive entity has no origin at all. By the particle ‘But’, the Sutrakara declares the inapplicability of the principle instituted in the previous Adhikaranas that the origination in

part and non-origination in part should not be affirmed of Sat or an eternal existence.

For Being does not originate from Non-Being; for such has not been in the range of observation and therefore it is impossible.

“That indeed they call Brahman which is perfect and makes other things perfect. That Brahman indeed they call Non-Being, because nobody can undo it. That they call the Supreme, because it is perceived by the wise to be the Highest”. From this text, it is clear that the word Non-Being denotes Brahman. Accordingly the Paingi's Sruti says, “In the beginning of creation of the gods, from Asat sprang Sat’, Brahman is indeed the Non-Being; the Being is Prana, which Prana they call the Great, the Enduring, the Powerful, the Strong”. The following is from the Bhagavata, “O Brilliant Lord, You are provident, absolutely unborn; still You have introduced Your essence into Shakti (Lakshmi), who is also unborn, the source of qualities, actions etc.; from her we, Prana and others have issued; the purpose for which we are made, how could we accomplish for You?” Also Sruti has, “The Lord who is unborn becomes many” (Taittiriya Aranyaka). Padma Purana says, “The birth of Hari consists in His revealing Himself; under no circumstances, it is modification or embodiment in gross matter; in the case of the intelligent soul, the non-intelligent Prakriti, Time, Mahat etc. the birth is by degrees undergoing change to be in an embodied state. And this state is a necessary and distinguishing attribute of the intelligent soul, for it is said that change or modification is also to be in a particular state of dependency. And the Bhagavata Tantra has the following: “The glorious Lord though of immutable essence, makes everything as the effect of change; because He is the Almighty, and His powers are immutable; further the powers of the Lord are not at all distinct from the Lord's Self, and identical as they are, they are still spoken of as distinct ones, as will etc.

Adhikaranas 4 to 9 reconcile the conflict between Srutis which state Brahman as well as other things to be the cause of the origin or destruction and discuss some other connected questions.

॥ तेजोऽधिकरण ॥04॥

॥ TEJODHIKARANA ॥04॥

Tejodhikarana (10) shows that Fire though born of Vayu is immediately sprung from Brahman.

ॐ तेजोऽतस्तथा ह्याह ॐ ॥10-228॥

10. Fire is produced hence, (i.e., from Brahman only); for thus the text declares.

‘वायोरग्निः’ इत्यादेर्नान्यत उत्पत्तिर्ग्राह्या। अत एव परात् तदपि जायते। ‘तत् तेजोऽसृजत’ इति ह्याह। कारणत्वेनेत्युक्तेऽप्यमुख्यतयाऽन्येषामपि शब्दोक्तत्वात् पुनरुक्तिरुभयकारणत्व निवृत्त्यर्थम् ॥10॥॥ इति तेजोऽधिकरणम् ॥04॥

From such texts as Taittiriya Upanishad, “Fire was produced from Air”, Fire should not be considered to have been produced from any other than Brahman. ‘Hence’, i.e., from the Highest, that Fire also is produced for the text Chandogya Upanishad declares “That Brahman created Fire through Vayu”.

Though this topic, viz., that Brahman is the cause of Fire, has been generally treated of in the Sutra, ‘As the cause etc.’ the same is again taken up here to remove the doubt that both Brahman and Vayu might separately be the causes of Fire; for scripture so speaks of other deities also, at least in a secondary sense.

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॥ अबधिकरण ॥05॥

॥ ABADHIKARANA ॥05॥

Abadhikarana (11) says similarly the Srutis speaking of the origin of waters are shown to be conclusive statements, while those that speak of their eternal character have a secondary sense.

ॐ आपः ॐ ॥11-229॥

11. Water (is produced hence; thus the text declares).

‘ब्रह्मैवेदमग्र आसीत् तदपोऽसृजत तदिदं सर्वम्’ इति श्रुतेः, ‘अग्रेरापः’ इत्युक्तेऽपि ब्रह्मण एवाबादिसृष्टिः। ‘एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च। खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी’ इत्यादि च। ‘कर्ता सर्वस्य वै विष्णुः एक एव न संशयः। इतरेषां तु सत्ताद्या यत एव तदाज्ञया’ इति भविष्यत्पुराणे॥ वामने च – ‘तत्र तत्र स्थितो विष्णुस्तत्तच्छक्तीः प्रबोधयन्। एक एव महाशक्तिः कुरुते सर्वमञ्जसा’ इति॥ घर्मात् स्वेदादिदृष्टेः पुनः प्रतिषेधः ॥11॥ ॥ इति अबधिकरणम् ॥05॥ ‘ता आप ऐक्षन्त बह्व्यः स्यामः प्रजायेमेहीति। ता अन्नमसृजन्त’ इत्यद्ब्योऽन्नसृष्टिः शूयते। ‘अद्ब्यः पृथिवी’ इति कुत्रचित् पृथिवीसृष्टिः। अतो विरुद्धत्वादप्रामाण्यमित्यतो वक्तिः –

It is from Brahman that the creation of water proceeds, as shown by the text, “Brahman only was in the beginning of this world that created water; and from that Brahman, the element Vayu, etc. has come, though the text from Taittiriya Upanishad declares otherwise, saying, ‘From fire, water is produced’. The text from Atharvana Upanishad says, “From Highest Brahman are produced the Chief of breaths, mind, all organs of senses, ether, air, fire, water and earth which supports all” and so on.

“Indeed Vishnu is beyond doubt the only one who is the author of all; for the very existence of all other things depends wholly on His decree” so says Bhavishyat Purana. And the Vamana Purana has “Vishnu, the all-imbued Lord, who abides in the various things, awakening their various powers, who, being of immeasurable power, makes everything and single-handed makes it well”.

The refutation of this point was here again taken up, as the argument ‘Water is produced from fire’, seems to be rather strengthened by the reasoning furnished by the popular observation that heat is followed by sweat.

“The waters mused, ‘may we become many, may we produce many;’ they produced Anna”. In this text, the production of Anna is declared to be

from water. In some other text, the production of earth is said to proceed from water, as in “From water, earth” (Taittiriya Upanishad). From this contradiction, if not explained scripture would lose its authority. Wherefore the Sutrakara says:

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॥ पृथिव्यधिकरण ॥

॥ PRITHIVYADHIKARANA ॥

Prithivyadhikarana (12) explains the conflict between Srutis that variously describe the immediate causes. In the absence of this explanation it would appear that the Vedas are no authority and the very system might fail for want of evidence. Here the Sruti saying water to be the medium of Anna in its origin is reconciled with that stating the same Water to be the mediate cause of Prithvi.

In these Adhikaranas, whatever has been said of the Adibhuta applies also the Adhidevas, both being spoken of in the same terms.

ॐ पृथिव्यधिकाररूपशब्दान्तरादिभ्यः ॐ ॥12-230॥

12. Earth (is meant by the word Anna), on account of the subject matter, (the mention of) particular colour, and of other texts mentioning colour etc.

पृथिवी तत्रान्नशब्देनोच्यते। भूताधिकारत्वात्। काष्ण्यप्रचुरा च पृथिवी। नान्नस्य तथा विशेषः। ‘आपश्च पृथिवी चान्नम्’। ‘पृथिवी वा अन्नम्’। ‘ता आपोऽन्नमसृजन्त पृथिवी वा अन्नम्’ इत्यादिशब्दान्तराच्च। आदिशब्दाद्युक्तिः अपौरुषेयत्वेनादोषस्य वाक्यस्य नाप्रामाण्यमित्यादि। कौर्मे च — ‘विरोधो वाक्ययोर्यत्र नाप्रामाण्यं तदेष्यते। यथा विरुद्धता न स्यात् तथाऽर्थः कल्प्य एतयोः’ इति। रक्तोऽग्निरुदकं शुक्लं कृष्णैव पृथिवी स्वतः। नाभिपद्माभिसम्बन्धात् पीता सेत्यभिधीयते। क्षत्ररक्ताभिसम्बन्धाद्रक्तोदकबहुत्वतः। शुक्लत्वेमेत्येवमेव वर्णान्तरगतिर्भवेत्॥ विष्णुवीर्याभियोगाच्च पीतत्वं भुव इष्यते। स्वर्णवीर्यो हि भगवाननादिः पुरुषोत्तमः॥ इति व्योमसंहितायाम् ॥12॥ ॥ इति पृथिव्यधिकरणम्॥

‘प्राणानां ग्रन्थिरसि रुद्रो मा विशान्तकस्तेनान्नेनाप्यायस्व’ इत्यादिनाऽन्यः संहर्ता प्रतीयत इत्यतो ब्रूते –

In the earlier text quoted above, Prithvi is spoken of by the word Anna; for that text is found in the chapter dealing with the creation of the elements. And earth is mainly of black colour; while blackness is not the characteristic of any other thing denoted by the term Anna. This becomes evident from other passages as, “Water and earth are both called Anna” (Aittireya Aranyaka). “Earth indeed is Anna”. (Taittiriya Upanishad). “Water created Anna; and earth indeed is Anna”. The term ‘etc.’ implies an argument viz., an error cannot be supposed of Vedic authority; for it is free from faults since it has no author and is eternal. The Kurma Purana speaks to the same effect. “When a conflict appears to arise between two scriptural passages, the error of the texts is not to be admitted, but they should be interpreted in such a way that the seeming conflict ceases to be”.

The Vyoma Samhita has the following, “Naturally fire is red, water is white, and earth is only black. She (earth) is said to be yellow being in contact with the navel lotus of the Lord, she is red because of the admixture of Kshatriya blood; elsewhere she becomes white owing to the abundance of water. Likewise, she comes to be of other hues being mixed up with other things. Again her yellowness in some places is accounted for by the admixture of the Lord’s essence, for the eternal Lord, highest and most glorious, is of golden essence”.

From the texts such as Maha Narayana, “You are the support of the vital airs, O Rudra, as well as the destroyer; do not visit me as a destroyer, but bless me with Your holy presence”, someone different from Brahma seems to be the destroyer. To clear this doubt, the Sutrakara says:

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॥ तदभिध्यानाधिकरण ॥07॥

॥ TADABHIDHYANADHIKARANA ॥07॥

Tadabhidhyanadhikarana (13) clears the doubt that someone else than Brahman might be the destroyer of what He creates and decides that by the will of the same Brahman everything is withdrawn or destroyed.

ॐ तदभिध्यानादेव तु तल्लिङ्गात् सः ॐ ॥13-231॥

13. He (Brahman) is the destroyer; for there is the direct statement of scripture as to His WILL being the cause (of destruction), which itself is the indicatory mark.

‘तस्याभिध्यानाद्योजनात् तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः’ – इति बन्धलयस्य तदभिध्याननिमित्तत्वलिङ्गात् तत्कर्तृत्वं प्रतीयते, किमु सादेर्जगतः। इत्येतस्मादेव संहारकर्ता विष्णुरिति प्रतीयते, किमु – ‘यमप्येते भुवनं साम्पराये – स नो हरिर्घृत मीहायुषेऽतु देवः’। ‘य इदं सर्वं विलापयति स हरिः परः परात्मा’ – इत्यादि श्रुतिभ्यः इति एव शब्दः। ‘स्रष्टा पाता च संहर्ता स एको हरिरीश्वरः। स्रष्टृत्वादिकमन्येषां दारुयोषावदुच्यते॥ एकदेशक्रिया चात्र न तु सर्वात्मनेरितम्। सृष्ट्यादिकं समस्तं तु विष्णोरेव पराद्भवेत्’ इति च स्कान्दे॥ ‘निमित्तमात्रमीशस्य विश्वसर्गनिरोधयोः। हिरण्यगर्भः शर्वश्च कालाख्यारूपिणस्तव’ इति भागवते॥ ‘स ब्रह्मणा विसृजति स रुद्रेण विलापयति सोऽनुत्पत्तिरलय एक एव हरिः परः परानन्दः’ इति च महोपनिषदि ॥13॥ ॥ इति तदभिध्यानाधिकरणम् ॥07॥ ‘अत एव हीदं परात् क्रमादुत्पद्यते क्रमाद्विलीयते नासावुदेति नास्तमेति’ इति भाल्लवेयश्रुतौ क्रमाल्लयः प्रतीयते। ‘अक्षरात् परमादेव सर्वमुत्पद्यते क्रमात्। व्युत्क्रमाद्विलयश्चैव तस्मिन्नेव परात्मनि’॥ इति चतुर्वेदशिखायां व्युत्क्रमाल्लयः प्रतीयते। अत आह

“Through the gracious will of the Lord whose grace is obtained by devoting the mind to Him and constantly contemplating Him in the true light, the mundane bondage which has no beginning completely melts away at the end” as per Svetasvatara Upanishad. From this text which discloses the indicatory mark, that the Lord’s grace is the cause of the slackening of the mundane bondage, it distinctly appears that He is the cause of the final

release. Then it naturally follows that He is the cause of the dissolution of the world that has a beginning. From this single characteristic only of the Lord, the destroyer of all, it becomes clear, is Vishnu only. Then what more needs to be said, when a number of Srutis speak to the same effect? The Srutis are: "That Hari, to whom the world returns in the deluge and after release, may accept the offering of clarified butter for prolongation of our life". "He also destroys all this creation, Hari, the absolutely different, Paramatma", etc. This is the force of the particle of emphasis 'Eva' used in the aphorism.

The Skanda Purana also says, "The creator, protector and destroyer is the one Hari, the Lord of Lords. Creation etc. wholly proceeds from Vishnu, the Supreme Being. "In the matter of creating and destroying the world, Hiranyagarbha and Rudra are but nominal instruments of Hari, the Almighty Lord, working under the name and form of time", says Bhagavata. And the Mahopanishad says: "He creates through the instrumentality of Brahma, brings about destruction through that of Rudra, and He is Hari who alone is without beginning or end, who is perfect and is of perfect bliss".

"From the same Lord indeed this world is produced in order and is withdrawn in order; but He neither rises nor sets". From this Bhallaveya text, the dissolution of the world seems to take place in the same order. But the Chaturveda Sikha shows that it takes place in the reverse order thus "Only from the Supreme Lord the imperishable, all is produced in order and into the same Supreme Lord, everything is withdrawn in the reverse order". To reconcile this contradiction, the Sutrakara says:

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॥ विपर्ययाधिकरण ॥८॥

॥ VIPARYAYADHIKARANA ॥८॥

Viparyadhikarana (14) shows that there is no real contradiction between the several Srutis referring to the order of destruction or withdrawal of the

Adibhutas etc., and by both the Srutis the inverse order is meant, since this order is as much an order as that of origination.

ॐ विपर्ययेण तु क्रमोऽत उपपद्यते च ॐ ॥14-232॥

14. But with reference to the reverse (order), order (is declared); hence (the Sruti); and (the reverse order) is reasonable.

क्रमवचनमपि विपरीतक्रमापेक्षया। 'कर्ता प्राणादिकस्यास्य हन्ता भूम्यादिकस्य च। यः क्रमाद् व्युत्क्रमाच्चैव स हरिः पर उच्यते' ॥ इत्यत एव भाल्लवेयश्रुतिवचनात्। 'अनुरूपः क्रमः सृष्टौ प्रतिरूपो लये क्रमः। इति क्रमेण भगवान् सृष्टिसंहारकृद्भरिः' इति च पादो। पूर्वेषां पूर्वेषां सामर्थ्याधिक्यादुपपद्यते च। वामने च — 'पूर्वे पूर्वे यतो विष्णोः सन्निधानं क्रमाधिकम्। सामर्थ्याधिक्यमेतेषां पश्चादेव लयस्तथा। व्याप्तिश्चाभ्यधिका तेषामत एव न संशयः' ॥ इति ॥14॥॥ इति विपर्ययाधिकरणम् ॥8॥

In the case of dissolution the statement of order also proceeds with reference to the reverse order; it is plain from the same Bhallaveya Sruti which says, "He who is the maker of this world in the order beginning with Breath and its destroyer only in the reverse order beginning with Earth, is said to be the Supreme Lord Hari".

Padma Purana says "In creation, the order is from above and in dissolution the order is from below. And thus in regular order the glorious Lord of all powers makes and unmakes the world. Those that are produced first in creation are more powerful and consequently have longer existence. Hence it follows logically that the latest in creation, being of feeble essence, should first become absorbed in those of higher powers; while the higher powers should later on take their turn. This is said in the Vamana Purana also - "The earlier a thing happens to be in creation, the more it becomes the receptacle of the Lord's glory; and consequently those that are earlier in creation are more powerful and are withdrawn only later. And for the same reason undoubtedly their permeation is also greater".

॥ अन्तराधिकरण ॥०९॥

॥ ANTHARADHIKARANA ॥०९॥

Antharadhikarana (15-16) considers whether there is any exception to the order declared in the previous Adhikarana as some Srutis referring to Vignana and Manas seem to indicate.

ॐ अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्नाविशेषात् ॐ ॥१५-२३३॥

15. If it be said that this (reverse) order obtains except in the case of Vignana (Intellect) and Manas (Mind), on account of there being the indicatory circumstance to infer the same, we deny that, owing to the absence of such distinct authority.

‘प्राणान्मनो मनसश्च विज्ञानम्’। ‘यच्छेद्वाङ्मनसि प्राज्ञस्तद्यच्छेज्ञान आत्मनि’ – इति लिङ्गाद्विज्ञानमनसी अन्तरा विपरीतक्रम इति चेन्न, विशेषप्रमाणाभावात् ॥१५॥

From the indicatory circumstance conveyed by the text in Katha Upanishad, “From Prana, Manas (mind) is produced; and from Mind, Vignana (Intellect)”. “The wise shall contemplate that Speech (Vaach) retracts into Mind; Mind into Atman”; it may appear that the reverse order in laya (dissolution) holds true except in the case of Intellect and Mind. But this exception cannot be proved; for there is no authority particularly declaring the laya of these two alone in the order of creation.

ॐ चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भाक्तस्तद्भावभावित्वात् ॐ ॥१६-२३४॥

16. Though the statement (equally) refers to the ‘moving’ and the ‘non-moving’, still it has only partial denotation as it (manas) settles upon them (the ‘moving’ and the ‘non-moving’) and it (cognition) is produced.

‘मनसश्च विज्ञानम्’ इति व्यपदेशश्चराचरेष्वालोचनाद्विज्ञानं भवतीति भागापेक्षया स्यात्। न विज्ञानतत्त्वापेक्षया। स्कान्दे च – ‘परादव्यक्तमुत्पन्नमव्यक्तात् तु महांस्तथा। विज्ञानतत्त्वं

महतः समुत्पन्नं चतुर्मुखात्॥ विज्ञानतत्त्वात् तु मनो मनस्तत्त्वाच्च खादिकम्। एवं बाह्या
परा सृष्टिरन्तस्तद्व्यक्त्यपेक्षया। विपरीतक्रमो ज्ञेयो यस्मादन्ते हरेर्दृशिः' ॥ इति ॥16॥
इति अन्तराधिकरणम् ॥09॥

The statement. 'And from Manas, Vignana is produced', refers to active Manas and the passive objects and Vignana results from contemplating the things moving and non-moving; so it is made with reference to the partial denotation of the words, Manas and Vignana and not with reference to the permanent and fundamental principle of Vignana. The following is in the Skanda Purana, "From the Supreme Lord, Avyakta is produced; from Avyakta, Mahat; and from Mahat whose presiding deity is the Chaturmukha Brahma, the principle of Vignana Intellect; from the principle of Intellect, the principle of Mind; and from the principle of Mind, Ether and the rest. Such is the order of the chief creation, outside the egg of the universe. The order of creation within the universe or the individual body has reference to the manifestation or realisation of the Tattvas. Consequently, here there is a reverse order to be known; for the realisation of Hari comes as the last step.

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॥ आत्माधिकरण ॥10॥

॥ ATHMADHIKARANA ॥10॥

Atmadhikarana (17) says when all things are said to be withdrawn, possibly a doubt may arise that Brahman also is withdrawn. To set aside such a doubt, this Adhikarana proceeds.

ॐ नात्माऽशुतेर्नित्यत्वाच्च ताभ्यः ॐ ॥17-235॥

17. The Lord is not (destructible, or withdrawn) as there is no (such) scriptural statement; (but He is declared otherwise); further He is eternal according to them (scriptural passages).

'स इदं सर्वं विलाप्यान्तस्तमसि निलीनस्तद्विलाप्य व्युत्तिष्ठते स इदं सर्वं विसृजति विस्थापयति प्रस्थापयत्याच्छादयति प्रकाशयति विमोचयत्येक एव' इति शुतेः परमात्माऽपि

न लीयते। अशुतत्वाद्ब्रह्मलयस्य। निलीन शब्देनापिहितत्वमुच्यते। तुच्छेनाभ्यपिहितं यदासीत्, इत् श्रतेः। 'स एतस्मिंस्तमसि निलीनः प्रकृतिं पुरुषं कालं चानुपश्यति कश्चन' - इति पैङ्गीश्वर'नित्यो नित्यानां चेतनश्चेतनानाम्' - 'स नित्यो निर्गुणो विभुः परः परमात्मा'। 'नित्यो विभुः कारणो लोकसाक्षी परो गुणैः सर्वदृक् शाश्वतश्च' - इत्यादि श्रुतिभ्यो नित्यत्वाच्च ॥17॥ इति आत्माधिकरणम् ॥10॥ 'नित्यो नित्यानाम्' इति जीवास्यापि नित्यत्वमुक्तम्। 'सर्व एते चिदात्मानो व्युच्चरन्ति' इत्युत्पत्तिरुच्यते। अतो विरोध इत्यत आह -

“He alone having involved all this in darkness, in the form of water assumed by the Intelligent Prakriti, remains hidden from view; again having dissolved the darkness, He appears; He creates all this world, withdraws it, ordains it in various ways, impels it to action, covers it with ignorance, brings the light of experience to the soul and redeems it from the bondage to which the soul was subjected by Himself”. From this text it is clear that the Supreme Lord is not, as other things are, withdrawn, since there is no statement whatsoever in Scripture of the dissolution or withdrawal of Brahman. By the word 'Nilima' in the above text is meant 'being hidden from view' which is seen from the parallel text from Rigveda, “That Lord which is perfect and is everywhere, was concealed in the base matter and was still resplendent in its supremacy by its boundless wisdom”,

The Paingī's Sruti says: “Hidden from view in this darkness, He distinctly sees Prakriti, Purusha and Kala (matter, soul and Time); but none other sees Him”. “He is the eternal of the eternal, the intelligent of the intelligent, and one that does what is desired by many, - the wise that duly see Him centred in their self obtain the eternal tranquillity of release; but none else obtain it” - Katha Upanishad. He is indestructible, is not contaminated by the three qualities, is all-imbued, and is the all-perfect Lord, the Supreme Being”. “He is eternal, all-imbued, the cause, the witness of the world, unassailed by the three qualities of matter, the omniscient and immutable Lord”. From these and like texts, the eternal nature of the Lord becomes clearly perceived.

By the Katha Upanishad text, “He who is the eternal of the eternal”, the indestructibility has been said of the individual soul too. There is another

text which says, "All these intelligent beings proceed from their mother's womb"; "hence there is a conflict between the texts". To reconcile them, the Sutrakara says:

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॥ ज्ञाधिकरण ॥11॥

॥ JNADHIKARANA ॥11॥

Jnadhikarana (18-19) reconciles the inconsistency between Srutis which refer to the origination of the soul.

ॐ ज्ञोऽत एव ॐ ॥18-236॥

18. The Intelligent Being (the soul too) is indeed born from the Supreme Lord only, (as seen from the same scriptural passage).

जीवोऽप्यत एव परमेश्वरादुत्पद्यते। शब्दादेव। 'ते वा एते चिदात्मनोऽविनष्टाः परञ्ज्योतिर्निविशन्त्यविनष्टा एवोत्पद्यन्ते न विनश्यन्ति कदाचन' इति काषायणश्रुतिः ॥18॥

The soul too is born from the same Supreme Lord, on the authority of scripture only. So says the Kashayana Sruti, "All these intelligent beings or indeed as indestructible things enter into the perfect light of Brahman and as indestructible things are born from Him, they never go to dissolution".

ॐ युक्तेश्च ॐ ॥19-237॥

19. And also on account of the possibility (of considering the soul as having a birth).

नित्यस्यापि ह जीवस्योपाध्यक्षयोत्पत्तिर्युज्यते। 'उत्पद्यन्ते चिदात्मानो नित्यान्नित्याः परात्मनः। उपाध्यपेक्षया तेषामुत्पत्तिरपि गीयते' – इति व्योमसंहितायाम् ॥19॥ इति ज्ञाधिकरणम् ॥11॥ व्याप्ताह्यात्मानश्चेतना निर्गुणाश्च सर्वात्मानः सर्वरूपा अनन्ताः' इति

काषायणशुतौ व्याप्तत्वं प्रतीयते। 'अणुर्ह्येष आत्मायं वा एते सिनीतः। पुण्यं चापुण्यं च' – इति गौपवनशुतावणुत्वमित्यतो विरोध इति। अतो ब्रवीति–

Though the soul is eternal, still it is possible to speak of him as being born, with reference to the embodied condition to which he is subjected. And this is said in Vyoma Samhita, "From the eternal Lord the eternal beings of intelligence are born. It is with reference to the condition of their bodily existence, birth or creation is affirmed of the souls".

In the Kashayana Sruti, "All-imbued indeed are the souls who are the intelligent being who are not contaminated by the qualities, who are the agents of all action, who are of perfect essence, who are unlimited by time and qualities", all-permeation seems to be affirmed of the individual soul. But in the Gaupavana text, "Atomic is indeed the soul whom these two do really bind, merit and demerit" - the soul is said to be atomic. Hence there is a conflict between the texts affecting their authority. To reconcile them, the Sutrakara says:

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॥ उत्क्रान्त्यधिकरण ॥12॥

॥ UTKRANTYADHIKARANA ॥12॥

Utkrantyadhikarana (20-26) examines the various statements regarding the size and some other powers of the soul whose nature consists of intelligence, and decides the soul to be atomic in size.

ॐ उत्क्रान्तिगत्यागतीनाम् ॐ ॥20–238॥

20. (The soul is of atomic size), from the characteristics of departing (from the body), going and returning, (declared in Scripture.)

हेतूनाम् सकाशादणुरेव। 'सोऽस्माच्छरीरादुत्क्रम्यामुं लोकमभिगच्छत्यमुष्मादिमं - लोकमागच्छति स गर्भो भवति स प्रसूयते स कर्म कुरुते' ॥ इति पौष्यायणशुतेः ॥20॥

तत्र स्वातन्त्र्य प्रतीतेः— एकः प्रसूयते जन्तुरेक एव प्रमीयते। एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम्' इत्यादेश्च॥ स्वयमेवेत्यतो वक्ति —

From these characteristics the soul is but of atomic size, as is seen from the Paushyayana Sruti, "He passes out from this body and goes to the world beyond, and from there he comes back to this world, he is in the womb of the mother, he is born, he does work".

From the above Sruti, the soul seems to be independent as to his passing out; also from the texts such as the following, "The one absolute being only is born, the one only is annihilated, the one only enjoys the good work, the one only the bad work". To remove this doubt as to the dependence of the soul, the Sutrakara says:

ॐ स्वात्मना चोत्तरयोः ॐ ॥21-239॥

21. The passing out, etc., of the soul (takes place) only along with (those of) the absolute Lord (who guides him) (as stated) in the two subsequent sentences (of the same passage).

'स एतेनैव स्वात्मना परेणमं गर्भमनुप्रविशति परेण जायते परेण कर्म कुरुते परेण नीयते परेणोन्नीयते। तं वा एतमभिवदन्ति स्वात्मा' इति। 'एष ह्यानन्दमादत्ते एष ह्येनं जीवमभिजीवयत्येष उद्गमयत्येष आगमयति। इत्युत्तरयोर्वाक्ययोः परमात्मनैवोत्क्रान्त्यादयः ॥21॥

"With the Supreme Lord seated in himself as guide, the soul enters the womb with Him, he is born with Him, guided by Him he does Karma; by the Supreme Lord he is taken to other worlds and is lifted up towards heaven; and Him indeed they call the Lord of Self". "For He accepts the blissful essence of the good works of the soul, and He indeed makes the soul live, go up and come down". In these two subsequent sentences of the Paushyayana Sruti, the passing out etc. of the soul are said to take place under the guidance of, and along with, the Supreme Lord.

ॐ नाणुरतच्छुतेरिति चेन्नेतराधिकारात् ॐ ॥22-240॥

22. If it be said that the soul is not of atomic size on account of Scripture declaring to the contrary, we deny that, on account of the other one (the highest Lord) being the subject of such Scriptural passages.

‘व्याप्ताह्यात्मानश्चेतना निर्गुणाश्च’ इति व्याप्तिश्रुतेर्नाणुर्जीव इति चेन्न । ‘स आत्मेदं सृजति स द्विधेदं बिभर्ति अन्तर्बहिश्च । स बहुधेदमनुप्रविश्यात्मनोऽभिनयति । स आत्मा स आत्मानः स ईशः स विष्णुः स परः परोवरीयान्’ इति परमात्माधिकारत्वात् । ‘एकशब्दैर्द्विशब्दैश्च बहुशब्दैश्च केशवः । एक एवोच्यते वेदैस्तावता नास्य भिन्नता’ इति भविष्यत्पुराणे । ‘तदयं प्राणोऽधितिष्ठति । तदुक्तमृषिणाऽऽतेन यातम्’ इत्यादि च ॥22॥

From the text quoted above, declaring permeation, viz., “All-imbued indeed are the souls who are intelligent beings and destitute of qualities,” it may be supposed that the soul is not atomic; but that cannot be done. For the above text treats the Highest Lord, as may be seen from the following: “That Supreme Lord creates this world and supports it on both sides, in and out. He enters into this world in many forms and guides everything according to His Will and makes it go in His own way. He is the Lord and He is the Supreme Lord in many forms, He is the ruler, He is Vishnu, He is distinct from all, He is the Highest”. Bhavishya Parva says, “The one Lord Kesava is spoken of in the Vedas by words in the singular number, by words in the dual and by words in the plural number. But by this circumstance, there arises no difference in the Lord”. “The Prana dwells in this body; and as per Aittireya Aranyaka, it is said by the sage: “O. Asvins (Vishnu and Vayu) come riding in that chariot which travels swifter than thought, which all the gods have prepared for you; and by dedicating which to the Lord, from the consequent grace of the omnipresent Lord, are produced the true knowledge of God and the two bright days the two states of being enlightened with wisdom and of attaining to the abode of heaven”.

ॐ स्वशब्दोन्मानाभ्यां च ॐ ॥23-24॥

23. And (the text declaring permeation refers to Brahman, not the soul) on account of the term belonging to Himself (directly expressing Vishnu) and (of His characteristic) of being immeasurable.

एषो ह्यात्माऽध्युद्गतो मानशक्तेस्तथाऽप्यसौ प्रमितिं याति वेदैः। पूर्णोऽचिन्त्यः सर्ववेदैकयोनिः सर्वाधीशः सर्ववित् सर्वकर्ता' – इति वाक्यशेषे आत्मशब्दोन्मानाभ्यां च। 'आत्माऽमेयः परं ब्रह्म परानन्दादिकाभिधाः। वदन्ति विष्णुमेवैकं नान्यत्रासां गतिः क्वचित्' इति च कौर्मै ॥23॥

Indeed Hari being perfect in excellences, inconceivable, revealed only by the whole body of Scripture, the Lord of all, the omniscient, the maker of all, is far beyond the human power of understanding; however, He of His own accord reveals Himself to the understanding of the world through Scripture". From the term Atman and the characteristic of being immeasurable found in the subsequent sentence of the scriptural passage, the permeation spoken of in the previous text is only affirmed of the Lord with reference to one and all of his forms. The Kurma Purana also says "The Lord is immeasurable and the terms 'the perfect Brahman,' 'the perfectly blissful,' etc. denote Vishnu only and to no other they can possibly be applied".

ॐ अविरोधश्चन्दनवत् ॐ ॥24-242॥

24. There is no contradiction, as in the case of sandal paste.

अणोरपि जीवस्य सर्वशरीरव्याप्तिर्युज्यते। यथा हरिचन्दनविप्लुष एकदेशपतितायाः सर्वशरीरव्याप्तिः। 'अणुमात्रोऽप्ययं जीवः स्वदेहं व्याप्य तिष्ठति। यथा व्याप्य शरीराणि हरिचन्दनविप्लुषः' इति च ब्रह्माण्डपुराणे ॥24॥

Though the soul is atomic, it is still possible that he suffuses the body, just as a drop of Harichandana or sandal paste of the best description although in actual contact with only one particular spot of the body causes refreshing sensation all over the body. So it is said in the Brahmanda

Purana. "The soul though only of atomic size, stands imbued the whole body he occupies, just as the drops of Harichandana coming in contact with particular parts of the body, extend all over the body by producing a refreshing sensation".

ॐ अवस्थितिवैशेष्यादिति चेन्नाभ्युपगमाद्धि हि ॐ ॥25-243॥

25. If it be said that the extension all over the body is admissible in the case of the sandal paste, as it is in actual contact with some part of the body, but not in the case of soul whose relation to the body is not settled; we deny that on account of a special place for the soul, viz., within the heart, being acknowledged by Scripture beginning with, "Within the heart".

सम्यगसम्यगवस्थानविशेषाद्युज्यते चन्दनस्येति चेन्न । 'हृदि ह्येषा आत्मा' इति जीवास्यापि तथाऽभ्युपगमात् ॥25॥

The extension of the sensation produced by the sandal paste is possible, since it is present in one spot as a whole and in other parts of the body in a not very intense form. But no such definite abode or locality is assigned to the soul in the body. This objection, we reply, is not valid. Scripture acknowledges a special place for the soul, as is seen in the text "Within the heart indeed is this Atman or the soul".

ॐ गुणाद्वाऽऽलोकवत् ॐ ॥26-244॥

26. Or (the permeation of the soul in the body may be explained) from his quality of being radiant (with intelligence), as in the case of a light.

यथाऽऽलोकस्य प्रकाशगुणेन व्याप्तिर्ज्योतीरूपेणाव्याप्तिः एवं चिद्गुणेन व्याप्तिर्जीवरूपेणाव्याप्तिरिति वा । स्कान्दे च — 'असम्यक् सम्यगिति च व्यवस्थाभेदतः सुराः । व्याप्त्यव्याप्तिर्युतास्त्वन्ये चिद्गुणेनैव नान्यथा ॥ चिद्गुणस्य स्वरूपत्वात् तद्व्याप्तिश्चेति युज्यते । शक्तियोगात् सुराणां तु विविधा च व्यवस्थितिः' इति ॥26॥ ॥

इति उत्क्रान्त्यधिकरणम् ॥12॥ 'स नित्यो निरवयवः पुण्ययुक् पापयुक् च स इमं लोकममुं चावर्तते स विमुच्यते स एकधा न सप्तधा न शतधा' इति गौपवनश्रुतावेकस्याबहुत्वं प्रतीयते। 'स पञ्चधा स सप्तधा स दशधा भवति स शतधा च सहस्रधा स गच्छति स मुच्यते' इति पाराशर्यायणश्रुतौ बहुरूपत्वं प्रतीयते। अतो विरोधं परिहरति—

Or just as a flame suffuses by the property of light, but as a flame it is limited to a particular spot, so also by means of the quality of intelligence the soul has permeation, and as soul it is limited in space. This is said in the Skanda Purana. "The gods are said to be imbued or not imbued according to the settled principle of their special presence or general presence; but in the case of other souls, the permeation happens to be only by means of the property of intelligence and not in any other way; and the property of intelligence being the very essence of the souls, it is fit to speak of them as imbued. But in the case of the gods who are endowed with peculiar powers by the gracious Lord, the rule comprehends a great variety of cases.

"The soul is eternal, is without parts, is joined to merit and demerit, he goes to and fro between this world and the other; he is released; he is but an undivided one; he does not become sevenfold, nor tenfold, nor hundredfold". Thus in the Gaupavana text, absence of manifoldness seems affirmed of the one soul. "He is fivefold, he is sevenfold, he is tenfold, he is hundredfold, he becomes thousandfold, he goes to other worlds, he is released". Thus in the Parasaryayana Sruti, 'manifoldness of form seems to be said of him.' The contradiction arising hence, the Sutrakara reconciles thus:

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॥ व्यतिरेकाधिकरण ॥13॥

॥ VYATIREKADHIKARANA ॥13॥

Vyatirekadhikarana (27) reconciles Srutis regarding the individual nature of the soul capable of acquiring Yoga powers and the many forms which that soul can assume through the acquired power and God's grace.

ॐ व्यतिरेको गन्धवत् तथा च दर्शयति ॐ ॥27-245॥

27. The extending beyond of parts is as in the case of odour; and thus scripture also declares.

यथा पुष्पाद्गन्धः पृथगच्छति एवमंशिनो जीवादंशाः पृथगच्छन्ति। 'अथैक एव सन् गन्धवद्व्यतिरिच्यते। अथैकीभवति। अथ बह्वीभवति। तं यथा यथेश्वरः कुरुते तथा भवति सोऽचिन्त्यः परमो गरीयान्' - इति शाण्डिल्यश्रुतिः। 'अचिन्त्ययेः शक्त्यैव होकोऽवयववर्जितः। आत्मानं बहुधा कृत्वा क्रीडते योगसम्पदा' इति च पाद्मे ॥27॥ ॥ इति व्यतिरेकाधिकरणम् ॥13॥ 'तत्त्वमसि', 'अहं ब्रह्मास्मि' इत्यादिषु जीवस्य परेणाभेदः प्रतीयते। 'नित्यो नित्यानां चेतनश्चेतनानाम्' 'द्वा सुपर्णा' इत्यादिषु भेदः। अत उच्यते-

Just as fragrance goes forth separated from the flower so from the individual soul, parts go forth separated by the inconceivable power of the Lord. So Sandilya Sruti says "Now, being but one individual he goes forth separated like odour, then again he becomes one; now again he becomes many; as the Lord of lords makes him, so he becomes; the Lord is inconceivable, highest, and worshipful". This is also said in the Padma Purana. "It is only through the agency of the Lord's inconceivable power, the individual soul, though devoid of parts, makes himself into many and sports with many forms obtained by means of high powers produced by Yoga practices, and the consequent grace of the Lord [this is said of the souls who are capable of Yoga practices].

"That You are"; "I am Brahman" (Brihadaranyaka Upanishad). In these and like texts, identity of the soul with the Supreme Being seems to be declared. On the other hand, separate nature appears to be said in such texts as Svetasvatara, "The eternal of the eternal, the intelligent of the intelligent," "Two birds which are inseparable friends, etc.". To remove this contradiction, the following Sutra proceeds.

* * *

॥ पृथगुपदेशाधिकरण ॥14॥

॥ PRUTHAGUPADESADHIKARANA ॥14॥

Pruthagupadesadhikarana (28-29) states that the soul is declared a distinct entity and the Srutis which seem to convey identity between the Lord and the soul are only meant to express some similarity between them and the absolute dependence of the soul upon the Lord; consequently such Srutis are to be taken in secondary sense.

ॐ पृथगुपदेशात् ॐ ॥28-246॥

28. The soul is separate from, (not one with, Brahman), from the statements in Scripture.

‘बिन्नोऽचिन्त्यः परमो जीवसङ्घात्पूर्णः परो जीवसङ्घो ह्यपूर्णाः। यतस्त्वसौ नित्यमुक्तो ह्ययं च बन्धान्मोक्षं तत एवा-भिवांछेत्’ – इति सोपपत्तिककौशिकश्रुतेर्भिन्न एव जीवः ॥28॥

“The Supreme Lord is absolutely separate from the whole class of souls; for He is inconceivable, exalted far above the souls, highest, perfect in excellences and He is eternally blessed, while from that Lord this soul has to seek release from bondage”. From this Kaushika Sruti, embodying a reasoning, it is plain that the soul is separate from the Lord, not one with Him.

ॐ तद्गुणसारत्वात् तु तद्व्यपदेशः प्राज्ञवत् ॐ ॥29-247॥

29. Only on account of having for his essence qualities similar to those of Brahman, the soul is spoken of as Brahman, as in the case of the all-wise Brahman.

ज्ञानानन्दादिब्रह्मगुणा एवास्य यतः सारः स्वरूपमतोऽभेदव्यपदेशः। यथा सर्वगुणात्मकत्वात् सर्वात्मकत्वं ब्रह्मण उच्यते ‘सर्वं खल्विदं ब्रह्म’ इति भविष्यत्पर्वणि च – ‘भिन्ना जीवाः परो भिन्नस्तथापि ज्ञानरूपतः। प्रोच्यन्ते ब्रह्मरूपेण वेदवादेशु सर्वशः’ इति ॥29॥ ॥ इति पृथगुपदेशाधिकरणम् ॥14॥ जीवास्याप्युत्पत्तिरुक्ता। अतस्तस्य – ‘सोऽनादिना

पुण्येन पापेन चानुबद्धः। परेण निर्मुक्त आनन्त्याय कल्पते'। इत्यानादिकर्मसम्बन्ध आनन्त्यावाप्तिश्च न युज्यत इत्यत आह —

Since the very nature of the soul consists only of wisdom, bliss and other qualities similar in some degree to those of Brahman, there proceeds the statement that the soul is like Brahman; Just as in the text, "All this indeed is Brahman", Brahman is spoken of as identical with all the world, on account of there being all the qualities in Brahman which are affirmed of the whole world. The following is in the Bhavishya Parva: "The souls are separate, the perfect Lord is separate, still owing to the similarity of intelligent nature, they are spoken of as Brahman in the various Scriptural disquisitions".

Origination has been affirmed also of the soul; hence he cannot be said to have the eternal association of Karma or to attain to eternal existence as conveyed by the text, "He is bound to merit and demerit which have no beginning and [when released by the Supreme Lord he is fit to become eternised". To reconcile this contradiction, the Sutrakara says:

* * *

॥ यावदधिकरण ॥15॥

॥ YAVADADHIKARANA ॥15॥

Yavadadhikarana (30) answers an objection suggested by the origination of the soul spoken of in Sutra 18 and faced by some apparently conflicting Srutis. It is considered whether the soul is eternal or non-eternal and it is decided that the soul is eternal, being an image or reflection of the eternal Lord.

ॐ यावदात्माभावित्वाच्च न दोषस्तद्दर्शनात् ॐ ॥30-248॥

30. The contradiction affecting the authority of Scripture does not arise, since the soul has existed all along with the Supreme Being, it being thus observed also in Scripture.

यावत्परमात्मा तिष्ठत्यनाद्यनन्तत्वेनैवं जीवोऽपि। 'नित्यः परो नित्यो जीवोऽनित्यास्तस्य धातवः। अत उत्पद्यते च म्रियते च विमुच्यते च' इति च आग्निवेश्यश्रुतिः। 'आत्मा नित्यः सुखदुःखे त्वनित्ये, - जीवो नित्यो धातुरस्य त्वनित्यः' इति च भारते ॥30॥ ॥ इति यावदधिकरणम् ॥15॥ 'विज्ञानात्मा सह देवैश्च सर्वैः'। 'स आनन्दः स बलः स ओजः स परेणामुं लोकं नीयते स विमुच्यत इति जीवस्य ज्ञानानन्दादिरूपत्वमुच्यते। स दुःखाद्विमुक्त आनन्दी भवति। सोऽज्ञानाद्विमुक्तो ज्ञानी भवति। सोऽबलाद्विमुक्तो बली भवति। स नित्यो निरातङ्गोऽतिष्ठते' इति पैङ्गीश्रुतावनानन्दादिरूपत्वं प्रतीयते। अत आह -

As the Supreme Lord exists without beginning or end, so also does the soul. And the Agnivesha Sruti says, "The highest Lord is eternal, the soul is eternal; and non-eternal are the physical appendages of the latter. So he is born, he dies, he is released". Also in the Mahabharata are the following: (1) "The soul is eternal, pleasure and pain are non-eternal;" (2) "Jiva (the soul) is permanent, but his body is not permanent".

In the text Shat-Prashna, "The soul, whose essence is intelligence, with all the gods, stand firm on the Imperishable"; "He is bliss, he is taken to that world by the Supreme Being, he is released"; the soul is said to consist of intelligence, bliss etc. On the other hand in the Paingī's Sruti, "When released from misery, he becomes blessed; when rescued from ignorance he becomes wise; when cured of weakness, he becomes strong; he becomes eternal and fearless". To remove any contradiction, the Sutrakara says:

* * *

॥ पुंस्त्वाधिकरण ॥16॥

॥ PUNSTVADHIKARANA ॥16॥

Punstvadhikarana (31-32) explains certain conflicting statements with regard to the essential nature of souls and it is shown that their essential intelligence and other properties are dormant at first and later on become manifest according to certain laws. It is argued that the intelligent soul being admitted, it is necessary to admit the above conclusion too; for otherwise souls should be eternally experiencing a blessed state or a state of misery or a state in which happiness and misery are mixed up; there being nothing to prevent such an experience.

ॐ पुंस्त्वादिवत्त्वस्यसतोऽभिव्यक्तियोगात् ॐ ॥31-249॥

31. And on account of the fact that only the qualities essentially existing (in the thing) become manifest, like virile power, etc., through the grace of the Lord, the (later) scriptural statement holds true.

यथा बालस्य सदेव पुंस्त्वं यौवनेऽभिव्यज्यत एवं सतामेवानन्दादीनां व्यक्त्यपेक्षया तदुक्तिः। 'बलमानन्द ओजश्च सहो ज्ञानमनाकुलम्। स्वरूपाण्येव जीवस्य व्यज्यन्ते परमाद्विभोः' इति च गौपवनश्रुतिः ॥31॥

Just as the virile power which actually exists in the child becomes manifest in youth, so also blessedness and other qualities forming part of the soul's essence become manifest on his release, and with reference to this fact the scriptural statement proceeds. The Gaupavana Sruti says "Strength, blessedness, energy, endurance, unclouded wisdom, all essential attributes of the soul become manifest through the grace of the Almighty Lord".

ॐ नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वाऽन्यथा ॐ ॥32-250॥

32. Otherwise, there would have to be granted the perpetual experience of bliss or of misery or the perpetual experience of both together.

व्यक्तनङ्गीकारे देवानां च नित्योपलब्धिरानन्दादीनामसुराणां नित्यानुपलब्धिर्मनुष्याणां च नित्योपलब्ध्यनुपलब्धी च प्रसज्येते। 'नित्यानन्दो नित्यज्ञानो नित्यबलः परमात्मानैवमसुरा एवमनेवं च मनुष्याः' इति ह्याग्निवेश्यश्रुतिः। भविष्यत्पर्वणि च - 'नित्यानन्दज्ञानबला देवा नैवं तु दानवाः। दुःखोपलब्धिमात्रास्ते मानुषस्तूभयात्मकाः॥ तेषां यदन्यथा दृश्यं तदुपाधिकृतं मतम्। विज्ञानेनात्मयोगेन निजरूपे व्यवस्थितिः॥ सम्यज्ज्ञानं तु देवानां मनुष्याणां विमिश्रितम्। विपरीतं च दैत्यानां ज्ञानस्यैवं व्यवस्थितिः' इति ॥32॥ ॥ इति पुंस्त्वाधिकरणम् ॥16॥ ईश्वरस्यैव कर्तृत्वमुक्तम्। 'यत् कर्म कुरुते तदभिसंपद्यते' इति जीवस्याप्युपलभ्यते। अत आह-

If the explanation of manifestation were not accepted, there would result that the gods are eternally experiencing blessedness etc., the Asuras are eternally experiencing misery, and men are eternally experiencing a mixture of both. "The devout soul is of eternal bliss, wisdom and strength, the Asuras are not such and are of the opposite nature, and men are such and not such, (i.e., both blessed and miserable at once)". So says Agnivesha Sruti. All this is said in the Bhavishya Parva. "The gods are beings of eternal happiness, wisdom and strength but the Danavas are not such; for their experience solely consists of misery, while human beings are of mixed experience. But what appears to have caused any difference in their nature is known to be the result of the bodily condition. The restoration of the purely essential existence results from the wisdom secured according to the fitness of the soul. The knowledge of the gods is pure; that of human beings mixed, and that of the Daityas is perverse; and such is the distinction with regard to knowledge".

The power to do everything, (i.e., Agent-ship), has been affirmed only of the Lord. But in the text Brihadaranyaka Upanishad, "According as he does

work, he attains to the result”; it is affirmed of the soul. To reconcile this contradiction, the Sutrakara says:

* * *

॥ कर्तृत्वाधिकरण ॥17॥

॥ KARTRUTVADHIKARANA ॥17॥

Kartrutvadhikarana (33-42) discusses at length whether the soul is an active agent or not and decides that though absolutely dependent upon Brahman, the soul is essentially an active entity and as such has responsibility to bear.

ॐ कर्ता शास्त्रार्थवत्त्वात् ॐ ॥33-251॥

33. (The soul too) is an agent, for (then only) scripture (consisting of permission and prohibition), has a (real) purport. (otherwise scripture would be purport less).

जीवस्य कर्तृत्वाभावे शास्त्रस्याप्रयोजकत्वप्राप्तेर्जीवोऽपि कर्ता ॥33॥

If the soul should not be an agent, there would result that scripture has no purpose to serve. Therefore the individual soul also is an agent.

ॐ विहारोपदेशात् ॐ ॥34-252॥

34. (The soul is an agent in reality), on account of scripture declaring the blissful activities (of the released soul.)

‘स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वाऽज्ञातिभिर्वा’ इत्यादिना मोक्षेऽपि ॥34॥

For instance in the text, “With women, or with vehicles, or with those who obtain release along with him, or those that had obtained release before him, he diverts himself,” etc., his real activity is spoken of even in heaven.

ॐ उपादानात् ॐ ॥35-253॥

35. (Here too, the soul is a real agent), on account of his adopting (means to ends.)

साधनाद्युपादानप्रतीतेश्च ॥35॥

Further, since the soul is seen in this world to adapt means etc., to ends for obtaining salvation as well as accomplishing the desired results, he is a real agent.

ॐ व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः ॐ ॥36-254॥

36. The soul is an agent, also on the ground of his being directed to do the work of meditation, otherwise the commandment should have been differently worded.

‘आत्मानमेव लोकमुपासीत’ इति क्रियायां व्यपदेशाच्च। अन्यथाऽऽत्मैव लोकमिति निर्देशः स्यात् ॥36॥ तर्हि कथमीश्वरस्यैव कर्तृत्वमित्यतो वक्ति –

For Scripture as in the text in the Brihadaranyaka Upanishad, “Meditate on the Lord only who is resplendent, and the abode of all”. directs the soul to do the work of meditation, which implies that he is a real agent. If such were not the intention of scripture, the wording should have been “Paramatma Himself shall contemplate the world”. Then how does this agree with the statement that the Lord is the sole agent? In reply to this question, the Sutrakara says:

ॐ उपलब्धिवदनियमः ॐ ॥37-255॥

37. He has not the freedom (absolute power) of action, as of perception.

यथा ज्ञान इदं ज्ञास्यामीत्यनियमः प्रतीयते एवं कर्मण्यपि जीवस्य। 'य आत्मानमन्तरो यमयति' इति च श्रुतिः ॥37॥ कुतः? —

Just as it is not a necessary rule in the matter of perception that the soul perceives anything when he proposes, "I shall know this," so also in the matter of action, the soul has no absolute agent-ship; i.e., he does not accomplish or even proceed with whatever he proposes to do, his activity being controlled by the Lord. For the text says, "He who stands within, guides the soul," and so on. For what reason?

ॐ शक्तिविपर्ययात् ॐ ॥38-256॥

38. On account of the difference of power.

अल्पशक्तित्वाज्जीवस्य ॥38॥

The soul is not an absolute agent as the Lord is, for the soul is of very limited power.

ॐ समाध्यभावाच्च ॐ ॥39-257॥

39. And on account of the absence of the feeling in him of being perfect (accomplished).

समाधानाभावाच्चास्वातन्त्र्यं प्रतीयते ॥39॥ अथः—

And because the dependent state of the soul appears from the absence of the sense of being accomplished, therefore the absolute agent-ship of the Lord and the dependent agent-ship of the soul are to be distinctly understood.

ॐ यथा च तक्षोभयथा ॐ ॥40-258॥

40. And even as the carpenter, (the soul is an agent) in double fashion.

यथा तक्षः कारयितृनियतत्वं कर्तृत्वं च विद्यते एवं जीवस्यापि ॥40॥

As the carpenter is an agent under the master who caused him to work and is also an agent by himself so in the case of the soul, there is the guidance of the Lord, as well as the soul's own capability of action.

ॐ परात् तु तच्छ्रुतेः ॐ ॥41-259॥

41. And (it) is but dependent upon the perfect Lord (only), (as seen) from scripture to that effect.

सा च कर्तृत्वशक्तिः परादेव। 'कर्तृत्वं करणत्वं च स्वभावश्चेतना धृतिः। यत्प्रसादादिमे सन्ति न सन्ति यदुपेक्षया' इति हि पैङ्गि श्रुतिः ॥41॥

And that capability of action is derived by the soul from the perfect Lord only. "The power of an agent, instrumentality, character, the tenacious memory, physical endurance, all states and qualities exist by the grace of the Lord, and when his grace is withdrawn, they all cease to exist". Thus indeed says the Paingī's Sruti.

ॐ कृतप्रयत्नापेक्षस्तुविहितप्रतिषेधावैयर्थ्यादिभ्यः ॐ ॥42-260॥

42. The Lord impels the soul to action, only according to (the tendency of) his previous actions and his effort (or aptitude), so that the injunctions and prohibitions are not purport-less, etc.

ततोऽप्रयोजकत्वं शास्त्रस्य नापद्यते। कृतप्रयत्नापेक्षत्वात् तत्प्रेरकत्वस्य। आदिशब्देनावैषम्यादि। 'पूर्वकर्म प्रयत्नं च संस्कारं चाप्यपेक्ष्यतु। ईश्वरः कारयेत् सर्वं तच्चेश्वरकृतं स्वयम्॥ अनादित्वाददोषश्च पूर्णशक्तित्वतो हरेः' इति भविष्यत्पर्वणि। 'एतदेवं न चाप्येवमेतदस्ति च नास्ति च' इति च मोक्षधर्मे ॥42॥ ॥ इति कर्तृत्वाधिकरणम्

॥17॥ 'अंशा एव हीमे जीवा अंशी हि परमेश्वरः। स्वयमंशैरिदं सर्वं कारयत्यचलो हरिः' ॥
 इति गौपवनश्रुतौ अंशत्वं जीवस्योपलभ्यते। 'नैवांशो न सम्बन्धो नापेक्ष्यो जीवः परस्य।
 तथाऽपि तु यथायोगं फलदः प्रभुरेकराट्। न नियम्यः स कस्यापि स सर्वस्य नियामकः' ॥
 इति च भाल्लवेयश्रुतौ॥ अतो ब्रवीति-

Hence, from accepting the Lord as the absolute controller guiding the action of the soul, scripture does not become purport-less. For the guiding of the Lord is according to the souls' previous works and his effort or natural aptitude. By the term etc., the absence of partiality etc., is to be taken. All this is said in the Bhavishya Parva - "Only with reference to the previous action, the effort and aptitude of the soul, the Supreme Lord makes him do everything; and that action is also said to be done under the guidance of the Lord. The series of actions having no beginning, the Lord being all powerful and perfect, no objection arises". In the Moksha Dharma, the following is said, "This agent-ship is true of the soul when it is understood to be under the control of the Lord; the same is denied of him when taken in the absolute sense".

"Parts are indeed these souls and the whole is the Lord indeed. The immutable Hari himself causes all this to be done by His parts". This, from the Gaupavana Sruti, it appears that the soul is the part of the Lord. But the contrary appears from the Bhallaveya Sri. "The soul is no part whatever of the Lord, in no way connected with Him or helpful to him. But it is the Lord, omnipotent and absolute, that bestows fruits on the soul according to his desert. For the Lord is not ruled by any other, while He is the ruler of all". Hence the Sutrakara says:

* * *

॥ अंशाधिकरण ॥18॥

॥ AMSADHIKARANA ॥18॥

Amsadhikarana (43-50) holds a lengthy discussion about the meaning of Srutis that speak of the soul being an Amsa or not an Amsa of the Lord.

ॐ अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके ॐ ॥43-261॥

43. The soul is a part of the Lord, on account of his being declared to be variously related to him; also declared otherwise (as unrelated); and because some Sakhins differently record that Brahman is of the nature of the slaves, fishers and so on.

‘मां रक्षतु विभुर्नित्यं पुत्रोऽहं परमात्मनः’ । ‘अवः परेण पितरं यो अस्यानुवेद पर एनावरेण’ । ‘यस्तद्वेद स पितुष्टिताऽसत्’ । ‘यस्ताविजानात् स पितुष्पिताऽसत्’ । ‘द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति’ – इत्यादिना नावाव्यपदेशादंशो जीवः। तथा च पाराशर्यायणश्रुतिः – ‘अंशो ह्येष परस्य योऽयं पुमानुत्पद्यते च म्रियते च नाना ह्येनं व्यपदिशन्ति पितेति पुत्रेति भ्रातेति सखेति’ च इति। ‘अन्यः परोऽन्यो जीवो नासावस्य कुतश्चन। नायं तस्यापि कश्चन’ इत्यन्यथा च काषायणश्रुतिः। ‘ब्रह्मा दाशा ब्रह्म कितवाः, ब्रह्मैवेमे दाशा’ – इत्यभेदेनाप्येकेऽधीयते। तथा चाग्निवेश्यश्रुतिः – ‘अंशो ह्येष परस्य भिन्नं ह्येनमधीयिरेऽभिन्नं ह्येनमधीयिरे’ इति॥ वाराहे च – ‘पुत्रभ्रातृसखित्वेन स्वामित्वेन यतो हरिः। बहुधा गीयते वेदैर्जीवोऽशस्तस्य तेन तु॥ यतो भेदेन तस्यायमभेदेन च गीयते। अतश्चांशत्वमुद्धिष्टं भेदाभेदौ न मुख्यतः’ इति ॥43॥

“May the omnipresent Lord ever protect me; I am the son of the Supreme Lord”. Rigveda says “For the reason that the soul far inferior to the Lord knows the Supreme Lord to be its father or the father of the universe, the Lord is said to be made known to the world by the inferior soul”. Maha Narayana text says, “He the soul, who knows that Brahman became the father of the father of the world”. Rigveda also says, “He who knows the manifestations of the Lord, knows the Lord became the father of the world”.

Atharvana Upanishad says, "Two birds which are inseparable friends, etc.". These and like texts declaring the soul to be variously related to Brahman, the soul is said to be the part of the Lord. The Parasaryayana Sruti runs to the same effect: "Part indeed is he of the perfect Lord, this individual who passes through birth and death; for differently indeed is he designated as father, son, brother, friend, etc., of the Supreme. The Kashayana Sruti presents the other view, "Different is the Lord and different is the soul; for He is none of this and this is none of Him". The Lord has nothing to expect of the soul but He has to do everything for the soul; and the soul has nothing to do for the Lord but has everything for him to be done by the Lord.

Some Sakhins read of Him as if He were identical with the soul thus: "the fishermen are Brahman, the gamblers are Brahman, these pilots are Brahman indeed". The Agnivesha Sruti conveys the same thus, "Part indeed is he of the Lord; for some Sakhins have declared him as separate, and some as not separate". This is also said in Varaha Purana, "As Hari is spoken of as son, brother, friend, master and in ever so many ways, by Scripture, the soul is for this reason considered part of Him; and for the reason that the Lord is sung as separate as well as not-separate from the soul, the latter is said to be the part of the Lord. The separate nature and non-separate nature therefore ought not to be understood literally in the primary sense".

ॐ मन्त्रवर्णात् ॐ ॥44-262॥

44. And on account of the Sruti.

‘पादोऽस्य विश्वा भूतानि’ इति ॥44॥

"All the beings are [but) a foot of Him" - Rigveda.

ॐ अपि स्मर्यते ॐ ॥45-263॥

45. Moreover (he is so stated) in Smriti.

‘ममैवांशो जीवलोके जीवभूतः सनातन’ इति ॥45॥ अनंशत्वशुतेर्गतिं चाह –

Bhagavad Gita says, “It is my part which is present in the living body as the eternal principle of life, the soul”. Now the Sutrakara gives the explanation of the Sruti which says that the soul is not a part of the Lord.

ॐ प्रकाशादिवन्नैवं परः ॐ ॥46-264॥

46. (The Supreme Being with regard to His manifestations) does not thus (consist of separate parts); just as (the superior deities presiding over) superior light, etc., are not.

अंशत्वेऽपि न मत्स्यादिरूपी पर एवंविधः। यथा तेजोऽम्शस्यैव कालाग्रेः खद्योतस्य च नैकप्रकारता। यथा जलांशस्यामृतसमुद्रस्य मूत्रादेश्च। यथा च पृथिव्यंशस्य मेरोर्विष्टादेश्च। अभिमानिदेवतापेक्षयैतत् ॥46॥

Though souls and the manifestations of the Lord are both spoken of as parts, still the Supreme Lord in His manifestations as Matsya (fish) etc. is not of this description, i.e., is not like the soul and they are essentially not different from Himself; just as the idea of part cannot be the same with regard to both the great fire at the end of the world which is but a part of the fire and the fire-fly which is also considered a part of fire; just as it cannot be the same with regard to the ocean of pure water as urine etc. both being considered divisions of water; or with regard to Meru and the refuse both considered parts of earth. All this is said with reference to the presiding deities.

ॐ स्मरन्ति च ॐ ॥47-265॥

47. And the (authors of) Smriti state (that),

‘एते स्वांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्’। ‘अतः परं यदव्यक्तमव्यूढगुणबृंहितम्। अदृष्टाशुतवस्तुत्वात् स जीवो यः पुनर्भवः’ ॥ ‘स्वांशश्चाथो विभिन्नांश इति द्वेधाऽम्श

इष्यते। अंशिनो यत् तु सामर्थ्यं यत् स्वरूपं यथास्थितिः॥ तदेव नाणुमात्रोऽपि भेदः
स्वांशांशिनोः क्वचित्। विभिन्नांशोऽल्पशक्तिः स्यात् किञ्चित्सादृश्यमात्रयुक्' ॥ इति वाराहे।
'न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यः' इति च ॥47॥

"These are essential parts of the Supreme Being which are identical with the glorious Lord of perfect bliss, and appear in every age to protect and bless the world afflicted by the foes of Indra". "The spiritual existence other than the Lord which is of a subtle character, not manifested, and has not extricated itself from the bondage of qualities, on account of not having heard of, known and meditated on, the absolute Lord, is the soul that has to undergo transmigration (Bhagavata).

The following is in the Varaha Purana, "The part or Amsa is of two kinds, viz., the essential part which does not differ from the whole, and the part which is quite distinct from the whole. In the first case, whatever is the nature, power, or the supremacy of the whole, is also the nature etc., of the part and there is not an iota of difference between the whole and its part. That which is called the distinct part is of limited power and possessed of similarity in a very small degree". Bhagavad Gita says, "There is no one that is equal to You, where could there be any one far superior to You?"

ॐ अनुज्ञापरिहारौ देहसम्बन्धाज्ज्योतिरादिवत् ॐ ॥48-266॥

48. In the case of the soul, activity and release result from the command (Will) of the Lord; for he is connected with the body, as in the case of light, etc.; (whereas it is not so in the case of manifestations of the Lord).

परानुज्ञया प्रवृत्तिः परतो बन्धनिवृत्तिश्च जीवस्य प्रतीयते, अंशत्वेऽपि देहसम्बन्धात्। 'य आत्मानमन्तरो यमयति'। 'तमेवं विद्वानमृत इह भवति' इत्यादिना। न तु परस्य। 'वासुदेव सङ्कर्षणः प्रद्युम्नोऽनिरुद्धोऽहं मत्स्यः कूर्मो वराहो नारसिंहो वामनो रामो रामः कृष्णो बुद्धः कल्किरहं शतधाऽहं सहस्तधाऽहमितेऽहमनन्तोऽहं नैवैते जायन्ते न म्रियन्ते नैषामनुज्ञान बन्धो न मुक्तितो सर्व एव ह्येते पूर्णा अजरा अमृताः परमाः परानन्दाः' इति चतुर्वेदशिखायाम्। युज्यते च ज्योतिरादिवत् यथाऽऽदित्यो वियद्गतस्तत्प्रकाशश्चैकप्रकारः। 'शुक्लं

कृष्णं कनीनिका' इति तदंशस्याप्यक्ष्णो देहसम्बन्धान्न तादृशी शक्तिः। तदनुग्राह्यत्वं तेनैवावृतिपरिहारश्च। यथा बाह्यामृतजलस्यामृतसमुद्रस्य चैकत्वं तदंशस्यापि श्लेष्मणस्तदनुग्राह्यत्वं तेनैव विरोधिनिवृत्तिश्च। मोक्षधर्मे च – 'यत्किंचिदिह लोकेऽस्मिन् देहबद्धं विशांपते। सर्वं पञ्चभिराविष्टं भूतैरीश्वरबुद्धिजैः॥ ईश्वरो हि महद्भूतं प्रभुर्नारायणो विराट्। भूतान्तरात्मा विज्ञेयः सगुणो निर्गुणोऽपि च॥ भूतप्रलयमव्यक्तं शुश्रूषुर्नृपसत्तम' इति। वाराहे च – 'अंशाश्च देहयोग्यत्वाज्जीवा बन्धादिसंयुताः। अनुग्राह्याश्चेश्वरेण न तु मत्स्यादिको हरिः॥ अदेहबन्धयोग्यत्वाद्यथासूर्यप्रभाऽक्षिणी। यथाऽमृतसमुद्रस्य श्लेष्मादेश्च द्विरूपता॥ अनुग्राह्यत्वमन्यस्य तेनैवावृतिरोधनम्' इति ॥48॥

It is seen that the soul is able to act when permitted to do so by the Lord; and from the Lord, he obtains release; for though he may be spoken of as a part of the Lord like His own manifestations, he is different, because of his connection with the gross body. And this is seen from such texts as "He who dwells within guides the soul". Taittiriya Aranyaka says, "He who knows Him thus becomes immortal". But to reveal Himself to the Lord does not require the permission or favour of anyone; nor are His manifestations limited by bodily existence. The following is in the Chaturveda Sikha. "I am Vaasudeva, Sankarshana, Pradyumna, Aniruddha; I am Matsya, Kurma, Varaha, Narasimha, Vamana, (Parasu) Rama, Rama, Krishna, Buddha, Kalki; I am in a hundred forms; I am in a thousand forms; I am of innumerable forms; I am of infinite forms; these indeed are never born, never cease to be, they need no permission, they have no bondage, no release; and all these without exception are perfect, they all are Lord, they are never old, are all absolutely immortal, they are all distinct from the imperfect world, they all consist of perfect bliss".

And this is justifiable on this analogy; just as the deity Sun dwelling in the orbit of the Sun is not different from the deity Sun and his part presiding over his own light, so also there is no difference between the Lord and His manifestations Matsya etc., called His parts.

Aittireya Aranyaka says "The white, black, the pupil of the eye etc." as described in this text, the eye though said to be the part of the same Sun, is not possessed of the same power, owing to its connection with the body.

On the other hand, it is under the care and guidance of the Sun, and by the very Sun, the cover of gloom is to be removed from it. Likewise the ocean of pure water outside the universe and the sea of pure water within, are one; but of phlegm which is also considered a part of water, there is only the dependence on water and in the same water, is found the remedy for the change due to it in pulsation. In the Moksha Dharma also this is said: "Whatever thing of this world is in the embodied state, O. Lord of men, is all composed of the five elements which have been produced by the will of the Lord; and on the other hand the most glorious Lord Narayana, the Ruler of rulers, is the supreme thing and cause of all; He is not subject to the contamination of the elements: He is the inner guide of all beings; He bestows upon the soul the boon of heavenly bliss; He is possessed of all the lordly qualities; but he is free from the contamination of the three material qualities; such is the Lord whom, O best of kings, the soul seeks to know — the soul who is subject to dissolution in respect of body and consists of subtle essence". And the Varaha Purana says, "Though they are called parts, still the souls being fit for bodily existence are subject to the states of bondage and release and are consequently in need of the Lord's grace. Not so Hari the Lord in His manifestations of 'Matsya' etc.; for these are not subject to bodily limitation, unlike the light of the Sun and the eye; neither are they manifestations of the Lord of different nature as the sea of pure water and phlegm are, though parts of the same element, water; for the other that is, the part separate is in need of help from the whole and has its obstacle removed only through the favour of the whole.

ॐ असन्ततेश्चाव्यतिकरः ॐ ॥49-267॥

49. And on account of the soul not being possessed of (extensive perfect) power, there is nothing contrary (to the statement of his being separate from the Lord).

अपूर्णशक्तित्वाच्च जीवस्य न मत्स्यादिसाम्यम्। तथा च चतुर्वेदशिखायाम् - 'तस्य ह वा एतस्य परमस्य त्रीणि रूपाणि, कृष्णो रामः कपिलः इति। तस्य ह वा एतस्य परमस्य पञ्चरूपाणि दशरूपाणि शतरूपाणि सहस्ररूपाण्यमितरूपाणि। तानि ह वा एतानि सर्वाणि

पूर्णानि सर्वाण्यनन्तानि सर्वाण्यसम्मितानि। अथावराः सर्व एवापूर्णाः सर्वे एव बध्यन्तेऽथ मुच्यन्ते च केचन' इति ॥49॥

Besides, the soul is of imperfect power and therefore cannot be likened to Matsya and other manifestations of the Lord. So says the Chaturveda Sikha: "Of that supreme Lord, now described there indeed are three forms, Krishna, Rama, Kapila; of the same supreme Lord there are five forms, ten forms, a thousand forms and innumerable forms. Those and these forms are all perfect, are all unlimited, are all incomparable, are all immeasurable. Now the lower beings (souls) are all imperfect, are all bound down and then some are released".

ॐ आभास एव च ॐ ॥50-268॥

50. Also for the reason that the soul is but a reflection (of the Lord), (he cannot be likened to Matsya, etc.).

'रूपं रूपं प्रतिरूपो बभूव' इति प्रतिबिम्बत्वाच्च न साम्यम्। वाराहे च — 'द्विरूपवृंशकौ तस्य परमस्य हरेर्विभोः। प्रतिबिम्बांशकश्चाथ स्वरूपांशक एव च॥ प्रतिबिम्बांशका जीवाः प्रादुर्भावाः परे स्मृताः। प्रतिबिम्बेष्वल्पसाम्यं स्वरूपाणीतराणि तु' इति॥ 'सोपाधिरनुपाधिश्च प्रतिबिम्बो द्विधेयते। जीव ईशस्यानुपाधिरिन्द्रचापो यथा रवेः' इति पैङ्गिश्रुतिः॥ 'यथैषा पुरुषे छाया एतस्मिन्नेतदाततम्' इति च श्रुतिः ॥50॥ ॥ इति अंशाधिकरणम् ॥18॥ प्रतिबिम्बानां मिथो वैचित्र्ये कारणमाह —

Equality with the Lord or His manifestations cannot be affirmed of the soul, because he is but a reflection of the Lord, as described in the text Rigveda, "The souls stand as so many reflections with regard to the different forms of the Lord". It is also said in the Varaha Purana, "There are parts of two different descriptions, of the supreme Lord of all power which is a reflection and the part which is essential not different from His essence. The parts by reflection are called the souls, while the other parts are known to the manifestations of the Lord. In the parts by reflection, there is a reduced similarity but the other parts are essentially the Lord Himself". "And the reflection is known to be of two kinds, that which is conditioned and that which is not conditioned. So the soul is an unconditioned reflection of the

Supreme Being, just as the rainbow is of the Sun,” as per Paingī's Sruti. And another Sruti (Shat Prashna) says, “Just as the shadow depends upon the body, so all this world rests dependent upon Him”.

Here the Sutrakara gives the cause of dissimilarity between the various units of reflection of the same Lord, the souls.

* * *

॥ अदृष्टाधिकरण ॥19॥

॥ ADRUSHTADHIKARANA ॥19॥

Adrushtadhiakarana (51-53) reconciles the Srutis that seem to conflict with each other about the question whether the soul is or is not a reflection or image of the Lord. It should be noted that the idea of the soul being an image of the Lord is not to be understood in the ordinary sense of reflection in a mirror etc.,

ॐ अदृष्टनियमात् ॐ ॥51-269॥

51. On account of the varying Adrushta.

अनादिविद्याकर्मादिवैचित्र्याद्वैचित्र्यम् ॥51॥

The diversity in the several units of reflection is due to the diversity in the knowledge, action etc., - attributes which have been present in the soul without a beginning.

ॐ अभिसन्ध्यादिष्वपि चैवम् ॐ ॥52-270॥

52. And thus (i.e., on the same principle), the diversity of desire, etc., (of the souls) (is to be accounted for).

इच्छाद्वेषसुखदुःखादिवैचित्र्यं चादृष्टादेव। च शब्देन प्रतिक्षणवैचित्र्यं च ॥52॥

The diversity of desire and hatred, pain and pleasure etc., follow from the same diversity of the unseen principle of aptitude etc. By the term 'and,' is

indicated that even the diversity observed at each moment is accounted for on the same principle.

ॐ प्रदेशादिति चेन्नान्तर्भावात् ॐ ॥53-271॥

53. If it be said that the cause of diversity lies in the change of locality, the view is to be rejected on the ground that (the reason for the change of locality) is comprehended under (the aforesaid principle).

न स्वर्गभूम्यादिप्रदेशविशेषाद्वैचित्र्यम्। तत्प्राप्तेरप्यदृष्टापेक्षत्वात्। एकदेशस्थितानामेव वैचित्र्यदर्शनाच्च ॥53॥ इति अदृष्टाधिकरणम् ॥19॥

It cannot be said that the difference of locality as Svarga i.e., the celestial city, hell, the earth and other places where the souls happen to be, has peculiarities to bring about the diversity in the nature of each reflection, the soul; for even there the unseen principle (Adrushta) would have to be sought in order to account for the particular souls being in or going to particular localities. Further, diversity is seen even among those that are in the same locality.

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते ब्रह्मसूत्र भाष्ये द्वितीयाध्यायस्य तृतीयः
पादः ॥02-03॥

Thus is the Third paada of the second Chapter of Srimad Brahma Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada Charya ॥02-03॥

द्वितीयोऽध्यायः (अविरोधाध्यायः) ॥०२॥

SECOND CHAPTER (AVIRODHADHYAYA) ॥०२॥

चतुर्थः पादः ॥०२-०४॥ FOURTH PAADA ॥०२-०४॥

This Paada too has the task of reconciling the conflict of Srutis; but here the Srutis on each side receive additional force from the arguments furnished by other Srutis and authoritative statements and therefore they deserve to be examined with special attention. Hence a different Paada. Secondly, the topics presented relate to Adhyatma questions. In this Paada, the Sutrakara reconciles the contradiction presented by the Vedic texts which are strengthened by some (special) reasons against other texts.

युक्तिसहितश्रुतिविरोधं श्रुतीनामपाकरोत्यनेन पादेन। 'प्राणा एवेदमग्र आसुस्तेभ्यो भूतानि जज्ञिरे। भूतेभ्योऽण्डमण्डस्यान्तस्त्वमे लोकाः। अथ प्राणा एवानादयः प्राणा नित्याः' इति काषायणश्रुतौ प्राणानामनुत्पत्तिः शूयते। 'नोपादानं हीन्द्रियाणामतोऽनुत्पत्तिरिष्यते। उपादानकृता सृष्टिः सर्वलोकेषु दृष्यते' इति भविष्यत्पर्वणि॥ 'एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च' इति च। अत उच्यते -

“Pranas only were in the beginning of the world; from them the elements came forth; out of the elements, the egg of the universe was produced; and within the egg these worlds were created. Therefore Pranas only are

without a beginning and without an end;” thus in the Kashayana Sruti, the nature of non-originating Pranas is spoken of. And in the Bhavishya Parva it is said, “As there is no material cause for Pranas, the organs of sense, they are said to be non-originated; for all creation is made out of the material cause as observed in the case of all that are affected”.

From the text in Atharvana Upanishad, “From that Lord Prana, the Chief of Breaths, are produced the mind and all the organs of senses too”. This Sruti shows that Pranas have an origin. To remove this contradiction, the following Sutra proceeds.

* * *

॥ प्राणोत्पत्त्यधिकरणम् ॥1॥

॥ PRANOTPATYADHIKARANA ॥1॥

Pranotpatyadhikarana (1-3) reconciles regarding the origination of the organs of sense (Indriya).

ॐ तथा प्राणाः ॐ ॥01-272॥

1. Thus (for the same reasons) all the Breaths (i.e., the organs of sense) (are things originated).

यथाऽऽकाशादयः परमात्मन उत्पद्यन्ते तथा प्राणा अपि ॥01॥

Just as ether etc., are produced from the Supreme Lord, so also are the Breaths (senses) for the reasons given in the previous paada, born of Him.

ॐ गौण्यसम्भवात् ॐ ॥02-273॥

2. On account of the impossibility (of the absolute nature of non-originating) the Sruti, (stating the organs to be eternal), (is to be taken to declare) secondary origin.

अनादित्वश्रुतिर्गौणानादित्वापेक्षया। मुख्यासम्भवात्। 'नित्यान्येतानि सौक्ष्म्येण हीन्द्रियाणि तु सर्वशः। तेषां भूतरूपचयः सृष्टिकाले विधीयते। परेण साम्यसम्प्राप्तेः कस्य स्यान्मुख्यनित्यता' इति भविष्यत्पर्वणि ॥02॥

The Sruti which declares the senses to be eternal, does so only in a secondary sense, as it is not possible to take it to mean that they are absolutely non-originated; for the Bhavishya Parva says, "All the senses are eternal in their subtle germinal form; and during the period of creation, they are developed by the addition of elements. And who or what could be eternal in the absolute sense, so as to be equal with the Lord"?

ॐ प्रतिज्ञानुपरोधाच्च ॐ ॥03-274॥

3. In order that the declaration in the argument may not be contradicted, i.e., it may be consistently maintained:

'इदं सर्वमसृजत' इति ॥03॥ ॥ इति प्राणाधिकरणम् (प्राणोत्पत्त्यधिकरणम्) - 'द्विधा हैवेन्द्रियाणि नित्यानि चानित्यानि च। तत्र नित्यं मनोऽनादित्वान्न ह्यमनाः पुमांस्तिष्ठत्यनित्यान्यन्यानि' - इति गौपवनश्रुतौ मनसोऽनुत्पत्तिः सयुक्तिका शूयते। अत आह-

From the declaration in the Taittiriya Upanishad, "He created all this," the breaths or organs of sense must be held to have originated. Indeed, two classes are the organs of sense; the permanent and non-permanent. Of them the permanent is the Mind; for the soul cannot be without the mind; other organs are non-permanent. Thus in the Gaupavana Sruti, absence of origin in the case of the mind is stated with a reason, Hence the Sutrakara says:

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॥ तत्प्रागधिकरण ॥2॥

॥ TATPRAGADHIKARANA ॥2॥

Tatpragadhikarana (4) reconciles regarding the origination of Mind (Manas).

ॐ तत् प्राक्षुतेश्च ॐ ॥04-275॥

4. The Mind is not unborn, because scripture also distinctly declares its origin before other organs.

‘मनः सर्वेन्द्रियाणि च’ इति पूर्वोक्तत्वान्नानुत्पत्तिर्मनसो युज्यते। ‘पूर्व मनः समुत्पन्नं ततोऽन्येषां समुद्भवः। तदनुत्पत्तिवचनमल्पोपचयकारणात्’ ॥ इति वायुप्रोक्तवचनं चशब्देन गृहीतम् ॥04॥ ॥ इति मनोधिकरणम् (तत्प्रागधिकरणम्) – ‘नित्ययाऽनित्यया स्तौमि परमात्मानमच्युत्तम्’ इति। ‘वाग्वाव नित्या न ह्येषोत्पद्यतेऽस्यां हि श्रुतिरवतिष्ठते’ – इति सयुक्तिकं पौष्यायणश्रुतौ वाचोऽनुत्पत्तिरुच्यते। अतो ब्रवीति –

As against the text already quoted from Atharvana Upanishad, “From that Lord the Chief of Breaths is produced, the mind and all the organs of sense too,” it cannot be admitted that the mind has no origin. By the practice ‘also’ the following statement in Vayuprokta is indicated; “The Mind was first born, and the creation of the other senses followed; the statement as to the absence of origin in the case of the mind is with reference to the minimum development it is liable to”.

From the texts, “I praise the Supreme Lord Achyuta by words eternal and non-eternal”. In the Puashyayana Sruti, the following statement supported by a reasoning is made as to Speech being unborn. Hence the Sutrakara says:

* * *

॥ तत्पूर्वकत्वाधिकरण ॥३॥

॥ TATPURVAKATVADHIKARANA ॥३॥

Tatpurvakatvadhikarana (5) reconciles regarding the origination of Speech (Vacha).

ॐ तत्पूर्वकत्वाद्वाचः ॐ ॥०५-२७६॥

5. Speech is born, for it is preceded by that (its cause the mind), (as declared by Sruti).

‘तस्मान्मन एव पूर्वरूपं वागुत्तररूपम्’ – इति मनःपूर्वकत्वाद्वाचो नानुत्पत्तिः। ‘वाग्निन्द्रियस्य नित्यत्वं शुतिसन्निधियोग्यता। उत्पत्तिर्मनसो यस्मान्न नित्यत्वं कुतश्चन’ इति वायुप्रोक्ते ॥०५॥ ॥ इति वागधिकरणम् (तत्पूर्वकत्वाधिकरणम्)॥ ‘सप्तप्राणाः प्रभवन्ति तस्मात्’ इति शुतिः। ‘सप्तैव मारुता बाह्ये प्राणाः सप्त तथाऽऽत्मनि। अधिदैवे तथाऽध्यात्मे सङ्ख्यासाम्यं विदो विदुः’ इति च स्कान्दे। ‘द्वादश वा एते प्राणा द्वादश मासा द्वादशादित्या द्वादशराशयो द्वादशग्रहाः’ इति कौण्डिन्यशुतौ द्वादशप्राणादृष्यन्ते। अतो वक्ति-

From Aittireya Aranyaka, “Therefore the mind is the earlier form, Speech is the later form”, as in the order of creation Speech is preceded by the mind and it cannot be said to be unborn; and it is said in the Vayuprotra thus, “The permanency of the organ of speech arises from its aptitude for being related to Sruti, being the organ of uttering the Vedas. When the mind has an origin, Speech cannot possibly be absolutely eternal”.

The Sruti says, ‘From the Supreme Being seven breaths, the organs of sense, originate’ (Atharvana Upanishad); and it is said in the Skanda Purana, “Seven only are the winds without; likewise seven are the senses within the body. The wise understand that the same number obtains of the presiding deities without as well as of the principles entering into the composition of the body”. On the other hand, in the Kaundinya Sruti there are twelve breaths or organs of sense found declared, thus, “Twelve indeed are these Pranas, twelve are the months of the year, twelve are the suns, twelve are the

signs of the zodiac, twelve are the vessels for holding soma juice". Hence the Sutrakara says:

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॥ सप्तगत्यधिकरण ॥04॥

॥ SAPTAGATYADHIKARANA ॥04॥

Saptagatyadhikarana (6-7) deals with the number of Pranas.

ॐ सप्तगतेर्विशेषितत्वाच्च ॐ ॥06-277॥

6. Seven are the organs (with reference to the production) of knowledge, also from the specification (later on in that text).

ज्ञानेन्द्रियापेक्षया सप्तत्वम्। 'गुहाशयां निहिताः सप्त सप्त' इति विशेषणात्। 'सप्तप्राणास्त्ववगतेः पञ्चप्राणाश्च कर्मणः। एवं प्राणद्वादशकं शरीरे नित्यसंस्थितम्'। इति भविष्यत्पर्ववचनं चशब्दात् ॥06॥

The number 'seven' is stated with reference to the intellectual organs, as it is so qualified in the text in the Atharvana Upanishad, "In every person there are seven organs constituted for the purpose of producing knowledge". By the term 'also,' the statement in the Bhavishya Parva is referred to, which is: "There are seven breaths or organs as means of knowledge, while there are five breaths or organs as instruments of action. Thus the group of twelve organs or breaths is always established in the body".

ॐ हस्तादयस्तुस्थितेऽतो नैवम् ॐ ॥07-278॥

7. But the hand and other organs are of a different character (intended for action); hence they are not spoken of thus (along with the intellectual organs).

हस्तादीनां कर्मविषयत्वान्न सहपाठः। 'संसारस्थितिहेतुत्वात् स्थितं कर्म विदो विदुः। तस्मादुद्गतिहेतुत्वाज्ज्ञानं गतिरिहोच्यते' इति वायुप्रोक्ते ॥07॥ ॥ इति सप्तगत्यधिकरणम्

॥04॥ 'दिवीव चक्षुराततम्' इति व्याप्तिः प्रतीयते। दूरश्रवणदर्शनादियुक्तिश्च। अणुभिः पश्यत्यणुभिः कृणोति प्राणा वा अणवः प्राणैर्ह्येतद्भवति' इति च कौण्डिन्यश्रुतिः। अतो वक्ति-

As the hand and other organs are the instruments of action, they are not spoken of in the same rank as the intellectual organs are. As per Vayuprokta, "The Knowing thinks that action is called 'sthita' or stagnation, because it makes one stagnate in the worldly existence. Therefore knowledge as the cause of being lifted up, is here called 'the moving' the way.

In the Rigveda text, "The Supreme Being is imbued the sky like the eye," permeation seems to be said of the organs of sense. There is also the argument to support it, that by them things at a distance are heard, seen etc.; whereas the Kaundinya Sruti says, "By the atoms he sees, by the atoms he works, the Pranas are indeed the atoms; for by the Pranas all this is brought about". Hence, the Sutrakara says:

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॥ अण्वधिकरण ॥05॥

॥ ANVADHIKARANA ॥05॥

Anvadhikarana (8) deals with the size of the Pranas.

ॐ अणवश्च ॐ ॥08-279॥

8. The organs of sense are atomic indeed; also (suffused by their radiance).

'तद्यथा ह्यणुनश्चक्षुः प्रकाशो व्यातत एवमेवास्य पुरुषस्य प्रकाशो व्याततोऽणुर्ह्येवैष पुरुषो भवति' इति शाण्डिल्यश्रुतिः ॥08॥ ॥ इति अण्व(णुत्वा)धिकरणम् ॥05॥ 'नैष प्राण उदेति नास्तमेत्येकल एव मध्ये स्थाता। अथैनमाहुर्मध्यम इति' इति मुख्यप्राणस्यानुत्पत्तिः शूयते। 'यत्प्राप्तिर्यत्परित्याग उत्पत्तिर्मरणं तथा। तस्योत्पत्तिर्मृतिश्चैव कथं प्राणस्य युज्यते' ॥ इति च युक्तिर्वायुप्रोक्ते। 'आत्मत एष प्राणो जायते' इति च। अत आह

It is to be understood thus; "Just as the light of the minute eye is imbued everywhere, so also the light of the soul suffuses. Atomic indeed is the

soul". So says Sandilya Sruti, meaning that the eye and the other organs of the same class are minute (atomic).

This Prana does not originate, nor does he cease to be but stands absolute and unchanged between birth and death; he is thus always in the prime of life. Hence the wise called him the Middle`. Thus absence of origin is declared of Mukhya Prana or the Chief of Breaths. Further the observation in the Vayuprokta contains a reason, "How is it possible to think of the origin and dissolution of that Prana whose presence is life and whose separation is death?" On the other hand another text, Shat-Prashna says: "That Prana springs from the Supreme Lord". So the Sutrakara says:

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॥ श्रेष्ठाधिकरण ॥6॥

॥ SHRESHTADHIKARANA ॥6॥

Shreshtadhikarana (9-10) deals with the ordination of Mukhya Prana.

ॐ श्रेष्ठश्च ॐ ॥09-280॥

9. Also the Chief (of breaths) is (born from Brahman).

‘सौक्ष्म्येण ह वा एषोऽवतिष्ठते स्थूलत्वेनोदेति सूक्ष्मश्चाथो स्थूलश्च प्रकृतितः सूक्ष्मोऽन्यतः स्थूलोऽथैनमाहुः सादिस्नादिरिति’ – इति गौपवनश्रुतेः ॥09॥

For the Gaupavana Sruti says; "In his subtle essential form he indeed remains permanent; sometimes he originates in gross forms; hence he is both subtle and gross; by nature he is subtle, in other forms he is gross. Therefore they say he has a beginning and no beginning".

ॐ न वायुक्रिये पृथुगुपदेशात् ॐ ॥10-281॥

10. Neither the element are nor the function is (spoken of in the Sruti in question), as their origin is separately declared; (hence the Sruti only declares the origin of the Chief of breaths).

‘चेष्टायां बाह्यवायौ च मुख्यप्राणे च गीयते। प्राणशब्दस्त्रिषु ह्येषु मुखे मुख्यः प्रकीर्तितः’ – इति वायुक्रिययोरपि व्यपदेशादुत्पत्तिश्रुतिस्तयोर्न स्यात्। ‘स प्राणमसृजत’ ... ‘खं वायुर्ज्योतिरापः...’, ‘तपो मन्त्राः कर्म’ इति पृथगुपदेशात्। ‘भूतानि चेष्टा मन्त्राश्च मुख्यप्राणादिदं जगत्। मुख्यप्राणः परस्माच्च न परः कारणान्वितः’ इति वायु प्रोक्ते ॥10॥ ॥ इति मुख्यप्राणाधिकरणम् (श्रेष्ठाधिकरणम्) ‘प्राणादिदमाविरासीत् प्राणो धत्ते प्राणे लयमभ्युपैति न प्राणः किञ्चिदाश्रितः’ इत्याग्निवेश्यश्रुतौ। ‘यदाश्रयादस्य चेष्टा सोऽन्यं कथमुपाश्रयेत्। यथा प्राणस्तथा राजा सर्वस्यैकाश्रयो भवेत्’ इति च युक्तिर्भारते। ‘प्राणस्यैतद्वशे सर्व प्राणः परवशे स्थितः। न परः कञ्चिदाश्रित्य वर्तते परमो यतः’ इति पैङ्गिश्रुतिः। अत आह—

From the statement “The word ‘Prana’ (breath) if used to denote the function of motion or moving, the external element of air and the Chief of breaths; and of these three meanings, when the Chief of breaths is meant, the word is said to be used in its primary sense”; it cannot be held that Sruti declaring origination refers to function and the element, though they are also denoted by the same term. For the text, “He created Prana, the Chief of breaths.....ether, air, fire, water, meditation, scripture, function” says Shat-Prashna. It declares the origin of the Chief separately from that of the element, function, etc. It is said in the Vayuprokta, “The elements, function and the Vedas and all this world came forth from the Chief of breaths; and the Chief, from the Supreme Lord, but the perfect Lord is without a cause”.

“From Prana this world has sprung; Prana supports it; and into Prana it is withdrawn; and Prana is not dependent upon anything”. Thus in the Agnivesha Sruti, independence seems to be declared of Prana; and in the Mahabharata, a reason is also given as follows. “How could that Prana seek to depend upon another, in whom lies the source of all function of

this world? Like Prana, the king should become the sole supporter of all". On the other hand the Paingi's Sruti says, "All this is under the control of Prana, and Prana is under the control of the perfect Lord; and the perfect Lord does not rest on the support of any other; for He is supreme". Hence the Sutrakara says:

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॥ चक्षुराद्यधिकरण ॥07॥

॥ CHAKSHURADYADHIKARANA ॥07॥

Chakshuradyadhikarana (11-12) deals with the dependence of Mukhya Prana.

ॐ चक्षुरादिवत् तु तत्सहशिष्ट्यादिभ्यः ॐ ॥11-282॥

11. Just like the eye and other things, (the Chief of breaths is also under the control of the Supreme Lord), (as is seen) from Scripture speaking of him along with them to that effect, etc.

चक्षुरादिवन्मुख्यप्राणोऽपि परमात्मवश एव। 'सर्वं ह्येवैतत् परमेऽवतिष्ठते प्राणश्च प्राणाश्च प्राणिनश्च स ह्येक एवैतान्नयत्युन्नयति वशीकरोति' – इति गौपवनश्रुतौ चक्षुरादिभिः सह तद्वशत्वेनैव शासनात्। 'सर्वकर्ताऽपि सन् प्राणः परमाधारतः स्थितः। कथमेवान्यथा न स्याद्यतो नैवेश्वरद्वयम्। अवान्तरेऽश्वरत्वेन तस्येश्वरवचो भवेत्। अतो मध्यमतामाहुस्तस्य वेदेषु वेदिनः। अनन्येश्वरता प्राणे तदन्येश्वरवर्जनात्। यतो विशेषवाक्येन ह्रियते समतावचः'। 'नान्योऽतोऽस्तिद्रष्टा' 'नान्यदतोऽस्ति द्रष्टृ' – इत्यादिवचनयुक्त्य आदिशब्दोक्ताः ॥11॥

Like the eye and other organs the Chief of breaths also is completely under the power of the Supreme Lord and not independent; for in the Gaupavana Sruti, "All this indeed is wholly dependent upon the Supreme Being - the Chief Prana, the breaths, organs of sense etc. and all beings; and He is the one who absolutely leads them to life and death or lifts them up to heaven

and keeps them under His power”, the Chief of breaths is spoken of along with the eye etc. and declared as being completely under His power like them. Smritis say, “The Chief Prana, though the author of all, rests on the support of the Supreme Lord; or how could he be independent? For there cannot be two absolute Lords for the world. But the term ‘Lord’ may be used in his case as being immediately next in power to the Supreme Lord. So the wise say that in scriptural texts he is spoken of as being the Middle for he is between all the beings on the one side and the Supreme Lord on the other and in the case of Chief Prana the statement that ‘he is without another Lord,’ means he has no other as his ruler than the Supreme Being. For his general statement is to be understood thus in a restricted sense with deference to (i.e specific statements;” “There is none other than He that sees” (Brihadaranyaka Upanishad). Also, “There in nothing (else) than that that sees”; these and other statements as well as arguments are referred to by the term etc. in the aphorism,

ॐ अकरणत्वाच्च न दोषस्तथा हि दर्शयति ॐ ॥12-283॥

12. (The Chief of breaths) not being an organ, there is no objection to his being superior to all the rest; for Scripture shows (him) to be such.

इतरेषां प्राणानां करणत्वान्मुख्यस्याकरणत्वात् तस्यानेभ्य उत्तमत्वं युज्यते। माण्डव्यश्रुतिश्च – ‘तानि ह वा एतानि सर्वाणि करणान्यथ प्राण – एवाकरणस्तस्मान्मुख्यस्तस्मान्मुख्य इत्याचक्षते’ इति ॥12॥ ॥ इति चक्षुराद्यधिकरणम् ॥07॥ ‘सर्वे वा एते मुख्यदासाः प्राणोऽपानो व्यान उदानः समान इति। ‘अथ प्राणो वाव सम्राट्’ इति कौण्डिन्यश्रुतिः। ‘प्राणापानादयः सर्वे मुख्यदासा यतेऽनिशम्। अतस्तदाज्ञया नित्यं स्वानि कर्माणि कुर्वते’ इति युक्तिर्वार्युपरोक्ते। ‘मुख्यस्यैव स्वरूपाणि प्राणाध्याः पञ्चवायवः। स एव प्राणिनां देहे पञ्चधा वर्ततेऽनिशम्’ इति च गौपमश्रुतिः। अतो वक्ति-

The other breaths being organs and the Chief not being an organ working at the pleasure of the limited soul, it is fit to admit that he is superior to all other breaths. The Mandavya Sruti also says: “All these now spoken of are indeed organs, but Prana is the one who is not an organ; therefore he is the Chief, therefore he is the Chief; so the seers say”.

“All these indeed are the servants of the Chief Prana, - Prana, Apana, Vyana, Udana, and Samana; therefore, Prana, the Chief, shines as the sole ruler”. Thus the Kaundinya Sruti declares the other breaths to be the servants of the Chief and there is a reason shown in the Vayuprokta; “As all, viz., Prana, Apana and others are perpetually the servants of the Chief, they are always under his command discharging their respective functions. On the other hand the Gaupavana Sruti says; “The five airs, Prana and others, are but the identical forms of the Chief himself; and it is he that dwells day and night in five forms within the body of all creatures”. Hence the Sutrakara says:

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॥ पञ्चवृत्त्यधिकरण ॥08॥

॥ PANCHAVRITTYADHIKARANA ॥08॥

Panchavritttyadhiakarana (13) deals with the dependence of other Pranas upon Mukhya Prana.

ॐ पञ्चवृत्तिर्मनोवद्व्यपदिश्यते ॐ ॥13-284॥

13. The Chief of breaths is, like the mind, said to have five forms (five-fold function as well as five functionaries).

‘अथ पञ्चवृत्तैतत्प्रवर्तते प्राणा वाव पञ्चवृत्तिः प्राणोऽपानो व्यान उदानः समान इति। तेभ्यो वा एतेभ्यः पञ्चदासाः प्रजायन्ते। प्राणाद्वावा प्राणोऽपानादपानो व्यानाद्व्यान उदानादुदानः समानादेव समानो यथा ह वै मनः पञ्चधा व्यपदिश्यते मनोबुद्धिरहङ्कारश्चित्तं चेतनेति। तेभ्यो वा एतेभ्यः पञ्च दासाः प्रजायन्ते। मनसो वाव मनो बुद्धेर्बुद्धिरहङ्कारादहङ्कारश्चित्ताच् छित्तं चेतनाया एव चेतनैवमिति’ इति॥ इति पञ्चवृत्त्यधिकरणम् ॥08॥ ‘प्राण एवाधस्तात् प्राण उपरिष्ठात् प्राणो मध्यतः प्राणः सर्वतः प्राण एवेदं सर्वम्’ इति प्राणस्य व्याप्तिः प्रतीयते। ‘यतः सर्वं जगद्व्याप्य तिष्ठति प्राण एव तु। अतो धृतं जगत् सर्वमन्यथा केन धार्यते’ इति च युक्तिर्वायुप्रोक्ते। ‘अणुनैतत्सृज्यतेऽणुनैतद्धार्यते अणौ लयमभ्युपैति प्राणो वा अणुः प्राणो ह्येतद्भवति’ इति च सौत्रायणश्रुतिः॥ अत आह —

The Kaundinya Sruti says: “Now this body proceeds by the author of five-fold functions; Prana is indeed the author of five functions; as Prana, Apana,

Vyana, Udana, Samana and from them indeed these five functionaries are produced; from Prana indeed Prana; from Apana, Apana; from Vyana, Vyana; from Udana, Udana; and from Samana, Samana. Just as the mind is spoken of in five aspects as Manas, Buddhi, Ahankara, Chitta and Chetana (sensation, perception, self-consciousness, memory and comprehension of judgement), and from these five functions, five organs spring; from Manas springs Manas; from Buddhi, Buddhi; from Ahankara, Ahankara; from Chitta, Chitta; and from Chetana too, Chetana”.

“It is Prana that is underneath; Prana is overhead; Prana is in the middle; Prana is on all sides; Prana indeed is all this, i.e., is the cause of all this”. Thus permeation seems to be affirmed of Prana the Chief. “Just because Prana stands imbued all the world, the whole world is sustained; otherwise, if he did to suffuse it, who else could support it”? Thus a reason also is given in the Vayuprokta. But the Sautrayana Sruti says: “By the minute one this is created, by the minute one this is upheld, into the minute one it becomes absorbed; Prana indeed is the minute one and by the Pranas indeed creation etc., proceeds”. Hence the Sutrakara says:

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॥ प्राणानुत्वाधिकरण ॥०९॥

॥ PRANANUTVADHIKARANA ॥०९॥

Prananutvadhikarana (14) deals with the size of Mukhya Prana.

ॐ अणुश्च ॐ ॥१४-२८५॥

14. (The Chief is) of but atomic size (in his essential form), and (by the external forms he suffuses).

स वा एष प्राणोऽणुर्महान्नामाऽन्तर्वाऽणुर्बहिर्महान् प्राणो वा ईशितव्येश ईशो ह्यसौ सर्वस्येशितव्यश्च परस्य’ इति हि कौण्डिन्यश्रुतिः ॥१४॥ ॥ इति प्राणानुत्वाधिकरणम् ॥०९॥ करणत्वं प्राणानामुक्तम्। ‘जीवस्य करणान्याहुः प्राणानेतांस्तु सर्वशः। यस्मात् तद्वशगा एते दृश्यन्ते सर्वदेहिषु’ – इति सौत्रायणश्रुतौ सयुक्तिकं जीवकरणत्वं प्रतीयते।

‘ब्रह्मणो वा एतानि करणानि चक्षुः श्रोत्रं मनो वागिति तद्देतैः कारयति’ इति काषायणश्रुतौ।
अत आह —

Kaundinya Sruti says “Now that Prana is both minute and great; he is minute within and great without, Prana indeed is both the ruler and the ruled; for he is the ruler of all below him and he is the ruled of the Supreme Lord”.

The breaths have been described as organs. From the Sautrayana Sruti, “The wise state that all these breaths of organs are the instruments of the soul; for in the body of everyone, they are observed to be under the direction of the soul”, the organs reasonably appear to be the instruments of the soul. But they appear to be the instruments of the Supreme Lord from the Kashayana Sruti, “These organs, - the eye, the ear, the mind and speech truly belong to Brahman; for He causes everything to be done by these”. Hence the Sutrakara says:

* * *

॥ ज्योतिराद्यधिकरण ॥10॥

॥ JYOTIRADYADHIKARANA ॥10॥

Jyotiradyadhikarana (15-17) discusses the question of who the organs of sense obey or belong to, the soul or the Lord.

ॐ ज्योतिराद्यधिष्ठानं तु तदामननात् ॐ ॥15-286॥

15. (Brahman) that dwells in light and other (elements as the inner guide), is the ruler of (the eye, etc.), organs (which are things affected) out of the same elements; for Scripture says that.

यज्ज्योतिराद्यधिष्ठानं ब्रह्म तदेवैतैः करणैः प्रवर्तयति। ‘यः प्राणे तिष्ठन्’ इत्यादि तदामननात् ॥15॥ कथं जीवकरणत्वश्रुतिरित्यतो वक्ति —

That which dwells in the Agni etc. Brahman causes the various functions to be discharged by these organs, and this is distinctly stated in such

texts as Brihadaranyaka Upanishad, "He who dwells in Prana" and so on.

Next the Sutrakara answers the question how the organs in Sruti come to be called the instruments of the soul.

ॐ प्राणवता शब्दात् ॐ ॥16-287॥

16. (As Brahman causes things to be seen, etc.) by the soul (with the organs) which are His own instruments, (there is no conflict between the text, as may be seen) from the Word.

जीवेनैव स्वकरणैः कारयति परमात्मा। अतो न विरोधः। एष ह्यनेनात्मना चक्षुषा दर्शयति श्रोत्रेण श्रावयति मनसा मनयति बुद्ध्या बोधयति तस्मादेतावाहुः सृतिरसृतिरिति' इति भाल्लवेयश्रुतेः। 'करणैः कारणं ब्रह्म पुरुषापेक्षयाऽखिलम्। श्रोत्रादिभिः कारयति करणानीत्यतो विदुः। न जीवापेक्षया मुख्यं कारयेत् परमेश्वरः। केवलात्मेच्छया तस्मान्मुख्यत्वं तस्य निश्चितम्' इति वाराहे ॥16॥

The Supreme Lord causes everything to be done by the soul furnished with what are His own instruments; hence no conflict arises between the different statements of Scripture. For the Bhallaveya Sruti says: "Because the Lord causes things to be seen by the soul, the soul whom the Lord endows with some power over the organs, with the eye, to be heard with the ear, to be understood by the mind, to be judged by Buddhi, the faculty of judgement; therefore these two are called the moving and non-moving". The Varaha Purana has the following: "Brahman the supreme ruler causes everything to be done by the organs for the sake of the soul, and that in consequence of His own will; and on this account the organs are spoken of, the wise say, as belonging to the soul. Further, the Supreme Lord of lords does not make the Chief Prana act in obedience to the will of the soul, but only makes him work according to His own Supreme will; therefore the pre-eminence of Prana the Chief is settled.

ॐ तस्य च नित्यत्वात् ॐ ॥17-288॥

17. And because the relation between him (the soul) and the organs has existed since eternity.

अनादिनित्यत्वाज्जीवकरणसम्बन्धस्य युज्यते तत्करणत्वश्रुतिः। 'अथावियोगीनि। करणैर्वाव न वियुज्यते देहेनैव वियुज्यत इत्येतद्वाव करणानां करणत्वं यद्वाव न वियुज्यते' इति गौपवनश्रुतिः। चशब्दः करणसम्बन्धग्राही ॥17॥ ॥ इति ज्योतिराद्यधिकरणम् ॥10॥ 'अथेन्द्रियाणि प्राणा वा इन्द्रियाणि प्राणा हीदं द्रवन्ति' – इति सयुक्तिकपौत्रायणश्रुतिः सामान्येन प्राणानामिन्द्रियत्वं वक्ति। 'द्वादशैवेन्द्रियाण्याहुर्मनोबुद्धी तु द्वादश' इति च काषायणश्रुतिः – अतः कस्येन्द्रियत्वं निवार्यत इत्यतो वक्ति—

The connection between the soul and the organs has been eternal without a beginning; so the Sruti rightly speaks of the organs as the organs of the soul. Accordingly, the Gaupavana Sruti says, "Now those that do not become separated: the soul is indeed never separated from the organs, but is separated only from the body. This is the virtue of the organs is that they are not separated from the intelligent being". The particle 'Cha' (and) shows that two phrases, 'of the organs', 'of their relation' have to be supplied.

"Now the organs of sense. Pranas indeed are the organs; for Pranas go to the object;" thus the Pautrayana Sruti with a reason states in general that "all the Pranas are organs": but the Kashayana Sruti says "Only twelve are the organs, the wise say; Manas and Buddhi (mind and thought) are the eleventh and twelfth". According to the former text there would be thirteen organs as the term Pranas may include the Chief also; and the latter Sruti states that the number of organs to be only twelve, hence the question is which of them should be excluded from the universe of organs, To clear this doubt, the Sutrakara says:

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॥ इन्द्रियाधिकरण ॥11॥

॥ INDRIYADHIKARANA ॥11॥

Indriyadhikarana (18-20) decides that all the thirteen called Pranas are not Indriyas; but only twelve are such, while Mukhya Prana is no organ.

ॐ त इन्द्रियाण् तद्व्यपदेशादन्यत्र श्रेष्ठात् ॐ ॥18-289॥

18. They (the breaths) other than the Chief are the organs, from the scriptural statement to that effect.

मुख्यप्राणमृते त एवेन्द्रियाणि। 'द्वादशैवेन्द्रियाण्याहुः प्राणो मुख्यस्त्वनिन्द्रियम्। द्रवतां हीन्द्रियाणां तु नियन्ता प्राण एकराद्' इति पौत्रायणश्रुतिः। 'श्रोत्रादीनि तु पञ्चैव तथा वागादिपञ्चकम्। मनोबुद्धिसहायानि द्वादशैवेन्द्रियाणि तु। विषयद्रवणात् तेषामिन्द्रियत्वमुदाहृतम्। तेषां नियामकः प्राणः स्थित एवाखिलप्रभुः' इति बृहत्संहितायाम् ॥18॥

The Chief Prana being excepted, the remaining twelve breaths are the organs; for the Pautrayana Sruti says, "Only twelve are said to be the organs, but the Chief Prana is not an organ. For the Chief Prana is the absolute master and guide of the organs that run towards their objects". And in the Brihat Samhita the same is said; "The ear and other five senses, speech and other five organs together with Mind and Thought, all form only twelve organs. They are called Indriya or senses because they pass on to the object; and the all-powerful Prana, standing on from his own place, is guiding all the senses and organs.

ॐ भेदश्रुतेः ॐ ॥19-290॥

19. On account of scripture declaring distinction.

'स्थित एव हीदं मुख्यप्राणः करोति कारयति बलति बालयति धत्ते धारयति प्रभुं वा एनमाहुर्गन्धेन्द्रियाणि न स्थितानि न कुर्वन्ति न कारयन्ति न बलन्ति न बालयन्ति न दधते न धारयन्ति तानि ह वा एतान्यबलानि तस्मादाहुर्गन्धेन्द्रियाणि करणानि' इति पौत्रायणश्रुतेः ॥19॥

For the distinction between the Chief Prana and Pranas who are organs, is clearly drawn in the Pautrayana Sruti thus; "Truly standing unmoved from where he is, the Chief Prana does all this, causes all this to be done, acts

with strength, bestows strength on all this, supports all this and enables this to support; so they call him the powerful Lord. Now the organs of sense; they are not steady; they do nothing; they cause nothing to be done; they are not strong, cannot bestow strength on other things; they do not support or enable others to support; hence they are really weak and therefore they say that senses are instruments”.

ॐ वैलक्षण्याच्च ॐ ॥20-29॥

20. Also on account of distinctive characteristics.

पुरुषापेक्षया प्रवृत्तिरिन्द्रियाणां दृष्यते न मुख्यस्य। ‘प्राणाग्रय एवैतस्मिन् पुरे जाग्रति’ इति च श्रुतेः ॥20॥ ॥ इति इन्द्रियाधिकरणम् ॥11॥ ‘विरिञ्चो वा इदं सर्वं विरेचयति विदधाति ब्रह्मा वाव विरिञ्च एतस्माद्धीमे रूपनामानी’ इति गौपवनश्रुतिः॥ ‘यस्माद्विरेचयेत् सर्वं विरिञ्चस्तेन भण्यते। एको हि कर्ता जगतो ब्रह्मैव च चतुर्मुखः’ इति च युक्तिर्ब्राह्मे। अथ कस्मादुच्यते परम इति परमाद्ध्येते नामरूपे व्याक्रियेते तस्मादेनमाहुः परम इति। अथ कस्मादुच्यते ब्रह्मेति बृहत्त्वाद् बृंहणत्वाच्च’ इत्याग्निरिवेश्यश्रुतिः। अत आह—

The activity of the senses is observed to depend upon the will of the soul; but not that of the Chief Prana. The text in Shat-Prashna says “In this body during sleep, only the Pranas’ five forms, which are the five fires, keep waking”. Also from this Sruti, it is plain that during sleep, when all the organs are closed and inactive, only the Chief Prana in his essential five forms is working.

“Virincha indeed evolves this world and appoints it in different ways; Chaturmukha Brahma indeed is Virincha; from him two things, name and form take their origin” so says the Gaupavana Sruti. And a reason is adduced in the Brahma Purana, “Virincha is so called, for he brings everything into existence out of himself; Brahma the Chaturmukha, only is the sole maker of the world”; but the Agnivesha Sruti says, “Then why is Vishnu called the Supreme? Verily from the Supreme Vishnu, these, name and form issue forth, therefore, they call him the Supreme. Then why is He called Brahman? Because he is perfect and full of excellence as the creator of the world of names and forms etc.” To remove this

contradiction between the texts referring to the author of name and form, the Sutrakara says:

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॥ सङ्ज्ञाधिकरण ॥12॥

॥ SANGNYADHIKARANA ॥12॥

Sangnyadhikarana (21) reconciles the Srutis regarding the question whether the body where the organs of sense are embossed is the creation of Virinchi or Brahman.

ॐ सङ्ज्ञामूर्तिक्लृप्तिस्तुत्रि वृत्कुर्वत उपदेशात् ॐ ॥21-292॥

21. The origin and name and form is from the Supreme Lord only, who is the author of a tripartite mixture of the elements (for the creation of the world of names and forms), as from scriptural teaching.

नामरूपक्लृप्तिः परादेव। 'सर्वाणि रूपाणि विचित्य धीरो नामानि कृत्वाऽभिवदन् य आस्ते' इति श्रुतेः। त्रिवृत्कुर्वत इति हेतुगर्भः। त्रिवृत्करणापेक्षत्वान्नामरूपयोः॥ 'सर्वनाम्नां च रूपाणां व्यवहारेषु केशवः। एक एव यतः स्रष्टा ब्रह्माद्यास्तदवान्तराः' इति च पाद्मे॥ त्रिवृत्क्रिया यतो विष्णो रूपं च तदपेक्षया। रूपापेक्षं तथा नाम व्यवहारस्तदात्मकः॥ अतो नाम्नश्च रूपस्य व्यवहारस्य चैकराट्। हरिरेव यतः कर्ता पिताऽतो भगवान् प्रभुः' इति च ब्रह्माण्डे ॥21॥ ॥ इति सङ्ज्ञाधिकरणम् ॥12॥ 'अद्भ्यो हीदमुत्पद्यते आपो वाव मांसमस्थि च भवन्त्यापः शरीरमाप एवेदं सर्वम्' इति कौण्डिन्य श्रुतिः। 'अम्मयं तु यतो मांसमतस्तृप्तिश्च मांसतः' इति च भारते। 'पृथिवी शरीरमाकाशमात्मा' इति च – अतो ब्रवीति –

The fashioning of names and forms proceeds from the highest Lord only: for the Sruti as per Taittiriya Aranyaka says, "The Lord who is of the highest wisdom and glory having created all forms and names to denote them, and is ever making use of them". The clause, who is the author of etc. is pregnant with a reason; for the creation of name and form necessarily depends upon the formation of the tripartite mixture of the elements. Padma Purana says "Of all

names and forms and their uses in communication etc. Kesava the Lord is the sole author; while Brahma and others are only workers under Him". And it is also said in the Brahmanda Purana: "As the combination of the three elements is the work of Vishnu, and as form depends upon the combining of elements, as name requires form to precede it, and as communication etc. depend upon name; therefore of name, form and their uses, Hari is the sole author and master; hence the glorious and all-powerful Lord is called the Father".

"From water indeed this is produced; water is truly flesh as well as bone, water is the body, water is verily all this body". The Kaundinya Sruti declares the body to be a product of water; and the following is said in the Mahabharata, "Flesh is a product of water, and for that very reason gratification arises from flesh". And (but) the Sruti Brihadaranyaka Upanishad, says "The body goes to earth; Atman to the sky" shows that the body is a product of earth. To remove this conflict, the Sutrakara says:

* * *

॥ मांसाधिकरण ॥13॥

॥ MANSADHIKARANA ॥13॥

Mansadhikarana (22-23) explains the different statements regarding the material out of which that body is produced and concludes the inquiry into the objections begun in this Adhyaya.

ॐ मांसादि भौमं यथाशब्दमितरयोश्च ॐ ॥22-293॥

22. (a) Flesh etc. (in the body) are the product of earth; and according to the Word, also (the products) of the other two (elements) are to be admitted to exist (in the body).

(b) Flesh etc. are the products not only of earth, (but also of the other two (elements)), as scripture states.

‘यत् कठिनं सा पृथिवी यद्वृवं तदापो यदुष्णं तत् तेजः’ – इति शुतेर्मासाद्येव भौमं न सर्वशरीरम्। अप्तेजसोश्च कार्यं यथाशब्दमङ्गीकर्तव्यम्॥ ‘यद्वा वाऽथो विमिश्रं

मिश्राद्धेतद्भवति मिश्राणि हि भूतानि तस्मादेवैवमाचक्षते भूतानि' इति हि काषायणश्रुतिः। 'पञ्चभूतात्मकं सर्वं तदप्येकविवक्षया। एकभूतात्मकत्वेन व्यवहारस्तु वैदिके। भौममित्येव काठिन्याच्छौकल्यादौदकमित्यपि। तेजिष्ठत्वात् तैजसं च यथाऽऽस्थां वचनं श्रुतौ' इति वायुप्रोक्ते ॥22॥ कथं तर्हि विशेषवचनमित्यत आह—

From the (Garbha Upanishad) text, "That which is hard and resists is earth; that which runs is water; that which is hot is fire". Flesh etc. only consist mainly of earth; not the whole body; and the products of water and fire should also be admitted as entering into the composition of the body according to scriptural statements. For the Kashayana Sruti says, "As the so called elements are really compounds, flesh etc. in the body are necessarily composite products, because all these are produced out of the composite earth etc. So they call these elements the Bhutas, i.e., "the produced". The Vayuprokta has the following: "Everything in the world is a compound of the five elements; however, with reference to some one predominant element in particular, a certain product is spoken of as that of earth etc. in the Vedic inquiries. A certain substance is called a product of earth from the property of resistance, or of water from paleness, or of fire from brilliancy. Accordingly is the statement in Sruti with regard to bones'.

If the body is not the product of one element, where does the exclusive statement proceed? In reply, the Sutrakara says:

ॐ वैशेष्यात् तु तद्वादस्तद्वादः ॐ ॥23–294॥

23. Only on account of preponderance of some particular element in the constitution of each body such special statements (proceed), such special statements (proceed).

भूतानां विशेषसंयोगादेव विशेषव्यवहारः। 'पार्थिवानां शरीराणामर्धेन पृथिवी स्मृताः। इतरेऽर्धे त्रिभागिन्य आपस्तेजस्तुभागतः॥ इति सामान्यतो ज्ञेयं भेदश्च प्रतिपूरुषम्। स्वर्गस्थानां शरीराणामर्धं तेज उदाहृतम्' – इति च ब्रह्मसंहितायाम्॥ सर्वाध्यायार्थावधारणार्थऽध्यायान्ते द्विरुक्तिः। गारुडे च— 'अध्यायान्ते द्विरुक्तिः स्याद्वेदे वा वैदिकेऽपि वा। विचारो यत्र सज्येत पूर्वोक्तस्यावधारणे॥ अनुक्तानां प्रमाणानां

स्वीकारश्च कृतो भवेत्। विनिन्द्य चेतरेण मार्गान् सम्पूर्णफलता तथा॥ इति ॥23॥ इति मांसा(ध्य)धिकरणम् ॥13॥

The special statements proceed only with reference to the greater proportions of the constituent elements entering into a product or a body.

It is stated in the Brihat Samhita thus, “Earthly bodies consist of earth by half; in the other half three parts are water, and the remaining one part only is of fire; and let it be understood that this is the proportion in general. Further there is a difference of proportion in every individual. In the body of the celestials, one-half consists of fire”.

The repetition twice at the end of the chapter is meant to emphasise what has been said throughout the chapter, and this is said in the Garuda Purana. “In the Vedas, and in the inquiries relating to them there shall be the repetition of some word or phrase twice over at the end of a chapter, especially in cases whether an investigation into the Vedas or Vedic subjects may happen to be made so that all that has been said previously may be emphasised. And it is added “By such a repetition, sanction is given for admitting all the authorities and principles that are not expressly stated and for rejecting all other systems so that this Vedic system may be declared as productive of the Highest Good”.

॥ इति श्रीमद्ब्रह्मसूत्रे द्वितीयाध्यायस्य चतुर्थः पादः ॥02-04॥

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्ब्रह्मसूत्रभाष्ये द्वितीयाध्यायः
(अविरोधाध्यायः) ॥02॥

Thus is the fourth paada of the Second Chapter ॥02-04॥ and thus the second Chapter of Srimalad Brahma Sutra Bhashya written by Srimalad Ananda Teertha Bhagavadpaada Charya (Avirodha Adhyaya) ॥02॥

तृतीयाध्यायः (साधनाध्यायः) ॥03॥

THIRD CHAPTER (SADHANADHYAYA) ॥03॥

प्रथमः पादः ॥03-01॥ FIRST PAADA ॥03-01॥

It has been shown in the first two Adhyayas what the nature of Brahman is, which is briefly indicated in the first Sutra. The words 'then' and 'inquiry' in the first Sutra indicate the means of obtaining Moksha, which are discussed in this Adhyaya. The grace of the Lord is the chief means of release and it can be obtained only by knowing Him and seeing Him. And neither the grace of the Lord nor the knowledge of Him can be secured by force of command; for they are not in the range of human effort. Then rules may be laid down only for adopting knowledge consisting of study, reasoning out the points of belief and deep contemplation of the thing conclusively known by these processes. Those only are fit to enter upon such an inquiry who are full of devotion to the glorious Lord. Primarily, devotion is the result of the knowledge of God's glories; but it has to be firmly rooted in the heart which is divested of all attachment to all other things. Hence Vairagya or conquest of passions and desires is to be first ensured; nor is this simply the result of any rule that may be laid down. The only means then of turning away the mind and heart from worldly things is to clearly understand the endless turmoils of birth and death etc.,

साधनविचारोऽयमध्यायः। वैराग्यार्थे गत्यादिनिरूपणा प्रथमपादे। भूतबन्धो हि बन्धः।
 'भूतबन्धस्तु संसारो मुक्तिस्तेभ्यो विमोचनम्' इति वाराहे। तच्च मरणे भवति। भूतानां
 विनिवृत्तिस्तु मरणं समुदाहृतम्। भूतानां सम्प्रयोगश्च जनिरित्येव पण्डितैः' इति च भारते॥
 अतः किं साधनैरित्यत आह—

This Adhyaya is devoted to the inquiry as to the indispensability of adopting means for release. In the first Paada the elucidation of the question has the departing souls go from, and come back into this world etc. a knowledge of which is calculated to draw the soul away from attachment to worldly objects.

Truly the bondage of life (Samsara) consists in the soul's being imprisoned in the elements. In the Varaha Purana, it is said "Samsara consists of the gross environment of the elements; therefore salvation consists in being released from them"; and that of course will occur at death. For it is said in the Mahabharata, "Death is said to be only the separation of elements; and birth is only the coming together of elements, as observed by the learned". Then of what use are the means? To remove this objection, the Sutrakara says:

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॥ तदन्तराधिकरण ॥01॥

॥ TADANTARADHIKARANA ॥01॥

Tadantaradhikarana (1) shows that at death the soul is not liberated from the mundane bondage but goes enveloped in subtle material coats. Hence it is clear that some special means are necessary for complete liberation.

ॐ तदन्तरप्रतिपत्तौरंहति सम्परिष्वक्तः प्रश्ननिरूपणाभ्याम् ॐ ॥01-295॥

1. The soul departs (till final release) always enveloped in the elements, so that he goes to a different body, as appears from the question and explanation.

शरीरान्तरप्रतिपत्तौ भूतसम्परिष्वक्त एव गच्छति। 'वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' - 'इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' - इति प्रश्नपरिहाराभ्याम् ॥01॥ इति तदन्तराधिकरणम् ॥01॥

The soul when separated from a gross body goes invariably enveloped in elements so that it may obtain a fresh body. Hence at death, absolute separation of the elements from the soul does not occur. This appears from the question and explanation occurring in Scripture as, "Do you know why in the fifth offering water is called man"? The reply of philosopher King Pravahana is "For this reason and in this way, in the fifth libation water is called man".

* * *

॥ त्र्यात्मकत्वाधिकरण ॥02॥

॥ TRYATMAKATVADHIKARANA ॥02॥

Tryatmakatvadhikarana (2) decides that all the Bhutas (elements) accompany the departing soul.

ॐ त्र्यात्मकत्वात् तु भूयस्त्वात् ॐ ॥02-296॥

2. (The soul goes enveloped in all the elements, not merely in water), because water consists of three elements and also preponderates (over other elements in the body; therefore the term water indicates all the three).

अप्छब्दस्तु त्र्यात्मकत्वादुज्यते। भूयस्त्वाच्चापाम्। 'तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्विमाः' इति च भागवते ॥02॥ ॥ इति त्र्यात्मकत्वाधिकरणम् ॥02॥

When it has to be said that all the elements accompany the departing soul, the use of the term 'water' in the text is appropriate; for it is a compound of the three elements (fire, water and earth), and the proportion of water in all the three kinds of body taken together, is greater than that of either of the two other elements. This characteristic of preponderating over other elements is mentioned along with its properties in the Bhagavata as follows: "Moistening, adhesion, satisfaction, force, gratification, condensation, mitigation of heat, preponderance - these are the properties of water".

* * *

॥ प्राणागत्यधिकरण ॥03॥

॥ PRANAGATYADHIKARANA ॥03॥

Pranagatyadhiakarana (3) clears a further doubt and establishes the preceding conclusion.

ॐ प्राणगतेश्च ॐ ॥03-297॥

3. And on account of the going of the Pranas (organs of sense), (with the departing soul).

'यत्र वाव भूतानि तत्र करणानि नित्यानि ह वा एतानि भूतानि च करणानि च नैतानि कदाचिद्वियुज्यन्ते न च विलीयन्ते' इति भाल्लवेयश्रुतेः प्राणगतेर्भूतान्यपि सन्ति इति सिद्धम् ॥03॥॥ इति प्राणागत्यधिकरणम् ॥03॥

From the Bhallaveya Sruti, "Indeed where the elements are, there the organs are; truly indestructible are these elements and organs; they are never separated, never dissolved". It is settled that when the organs go with the soul, the elements too go with the departing soul.

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॥ अग्न्याद्यधिकरण ॥04॥

॥ AGNYADYADHIKARANA ॥04॥

Agnyadyadhikarana (4) proves that Pranas go with the soul.

ॐ अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात् ॐ ॥04-298॥

4. If it be said (that the Pranas do not go with the soul), as they are said to enter into Agni, etc. by scripture, we deny this; for (the text refers to) the partial (entering of the Pranas into Agni etc.).

‘यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणः’ इत्यादिश्रुतेर्न प्राणानां जीवेन सह गतिरिति चेन्न भागतोऽग्न्यादिप्राप्तेः। ‘पुरुषस्य मृतौ ब्रह्मन् प्राणा भागत एव तु अधिदैवं प्राप्नुवन्ति भागतोऽनुव्रजन्ति तम्। पुनः शरीरसम्प्राप्तौ तमेवानुविशन्ति च’ इति ब्राह्मे। ब्रह्माण्डे च – ‘मृतिकाले जहत्येनं प्राणा भूतानि पञ्च च। भागतो भागतस्त्वेनमनुगच्छन्ति सर्वशः’ इति ॥04॥ इति अग्न्याद्यधिकरणम् ॥04॥

From such texts as Brihadaranyaka Upanishad, “When the speech of the dead person enters into the fire, breath into the air etc. it may be argued that the Pranas do not go with the soul; but this view is not correct; for the Sruti intends that Pranas enter only in part into Agni etc. It is said in the Brahmanda Purana thus: “On the death of a person, O sage full of wisdom, the Pranas go to the Adhidevas or the presiding deities only in part, and in part they accompany the soul. When the soul falls upon the next birth they again enter into his body”.; also in the Brahmanda Purana: “At the time of death the Pranas as well as the five elements depart from him in part, and in part all of them go with him”.

* * *

॥ प्रथमश्रवणाधिकरण ॥05॥

॥ PRATHAMASHRAVANADHIKARANA ॥05॥

Prathamashravanadhikarana and Ashrutatvadhikarana (5 & 6) deal with certain objections to the interpretation of the text quoted in the previous Adhikaranas.

ॐ प्रथमेऽश्रवणादिति चेन्न ता एव ह्युपपत्तेः ॐ ॥05-299॥

5. If it be said that water not being mentioned in the beginning (in connection with the first oblation in the first fire described), (the elements do not go with the soul), (we say) the objection is not valid; for the very same (water is there spoken of by the term 'Sraddha'); because of (this construction) agreeing (with the conclusion).

‘तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति’ इति प्रथमाग्नौ शूयते न भूतानि जुह्वतीति। अतो नेति चेन्न। ता एव प्रस्तुता आपः श्रद्धारूपेण हूयन्ते। ‘इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति’ इत्युपसंहारोपपत्तेः ॥05॥ ॥ इति प्रथमश्रवणाधिकरणम् ॥05॥

“In this fire of that heavenly world the gods offer Sraddha; thus in connection with the first fire, the offering as an oblation of the soul with Sraddha is described; but it is not stated that the elements are offered. Hence it may be supposed that the elements do not go with the soul. This supposition cannot be made. For the same water, spoken of later on, is offered here in the form of Sraddha. Now this would agree with the concluding passage which is “And thus indeed, in the fifth oblation, water is called man”.

* * *

॥ अश्रुतत्वाधिकरण ॥०६॥

॥ ASHRUTATVADHIKARANA ॥०६॥

ॐ अश्रुतत्वादिति चेन्नेष्टादिकारिणं प्रतीतेः ॐ ॥०६-३००॥

6. Should it be said that (the souls are not accompanied by the elements), on account of that not being explicitly stated in Scripture, we deny the objection; for that is seen in the Sruti referring to those who perform sacrifices etc.

अग्न्यादिगतिः प्रत्यक्षतः शूयते। अतः प्रत्यक्षाश्रवणान्न युक्तमिति चेन्न। 'अथैनं यजमानं किं न जहाति भूतान्येव भूतैरेव गच्छति भूतैर्भुङ्ते भूतैरुत्पद्यते भूतैश्चरति भूतैर्विचरति' इति कौण्ठरव्यश्रुतौ प्रतीतेः ॥०६॥ ॥ इति अश्रुतत्वाधिकरणम् ॥०६॥ 'अपाम सोमममृता अभूम' इत्यादिश्रुतिविरोध इत्यतो वक्ति-

The entering into Agni etc. of Pranas and the elements is explicitly spoken of in Sruti; not so the going of the elements with the soul. Hence for want of direct statement, it is not right to suppose that the elements go with the soul. But this objection is to be rejected; for with reference to those who perform sacrifices etc. the accompanying of the elements is found directly stated in the Kaundinya Sruti, "Now what is it that does not forsake him who performs a sacrifice? They are indeed the elements; with the elements he goes, with the elements he enjoys in the other world; with the elements he is born again; with the elements he does good works; with the elements he does evil or prohibited works".

Then the above view is against what is conveyed by such scriptural passage from Rigveda as, "We drank soma juice, we have become immortals". To reconcile it, the Sutrakara says:

* * *

॥ भाक्ताधिकरण ॥07॥

॥ BHAAKTADHIKARANA ॥07॥

Bhaaktadhikarana (7) establishes that Vairagya must be secured since the sacred karma can only lead to the qualified immortality in as much as the performer has not known Brahman.

ॐ भाक्तं वाऽनात्मवित्त्वात् तथा हि दर्शयति ॐ ॥07-30॥

7. (The attainment of) immortality by works, stated in scripture is a qualified (partial) one (i.e., limited in time), on account of their (Sacrificers') not knowing the Lord; or (on account of the works producing fruits only through knowledge), for Scripture (distinctly) shows that.

भागतस्तदमृतत्वम्। 'नान्यः पन्था अयनाय विद्यते' इति शुतेरात्मविद एव हि मुख्यम्। वाशब्दात् पारम्पर्येणात्मविदपेक्षया वा। तथा हि शुतिः — 'स एनमविदितो न भुनक्ति यथा वेदो वाऽननूक्तोऽन्यद्वाकर्मकृतं यदि ह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति तद्वास्यान्तततः क्षीयत एवात्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयतेऽस्माद्देवात्मनो यद्यत्कामयते तत्तत् सृजते' — 'अमृतो वाव सोमपो भवति यावदिन्द्रो योवन्मनुर्याविदादित्यः'। 'कर्मणा ज्ञानमातनोति ज्ञानेनामृतीभवति अथामृतानि कर्माणि यत एनममृतत्वं नयन्ति' इति च ॥07॥ ॥ इति भाक्ताधिकरणम् ॥07॥ कृतस्य कर्मणो भोगेन क्षयान्मुक्तिरित्यत आह—

The immortality spoken of in the Sruti quoted above is one of a limited character in time. For the absolute immortality would result only in the case of him who realises the Lord, as appears from the Sruti from Taittiriya Aranyaka, "There is no other way leading unto Him other than knowledge". By the term 'or' it is intimated that works may lead to immortality in the case of those who perform them with the knowledge of Brahman, that is, by enabling the performers to see Brahman, The same is distinctly declared in the Sruti from Brihadaranyaka Upanishad, "That Lord if not known, does not permit the ignorant to enjoy bliss, just as either the Vedas not duly studied under the preceptor or the duties not properly performed

are not productive of fruits; or if he who does not know the Lord, even performs any great and meritorious deed, that does become ultimately futile; therefore, let him meditate on the Lord as his abode and guide; he who meditates on the Lord only as his abode and light, has his works rendered undecaying; and through the grace of that Lord, his work creates for him whatever he desires". "Immortal indeed he becomes who drinks Soma so long as Indra, or Manu or the Sun lasts". "By works he extends his knowledge or by works he acquires knowledge; by knowledge he becomes immortal; consequently works are called immortal, for they lead him to immortality".

It may be argued that when the works done become exhausted by fruition, release may be obtained without resorting to the knowledge of Brahman. In reply the Sutrakara says:

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॥ कृतात्ययाधिकरण ॥०८॥

॥ KRUTATYADHIKARANA ॥०८॥

Krutatyadhikarana (8) shows that there is no hope of exhausting the results of karma by actual experience since those going to Swarga return with a remnant of karma and multiply it.

ॐ कृतात्ययेऽनुशयवान् दृष्टस्मृतिभ्याम् ॐ ॥०८-३०२॥

8. When (some of) the works are exhausted by fruition, he (the soul) comes down with a remainder (of works), as appears from Sruti and Smriti.

‘ततः शेषेणं लोकमायाति पुनः कर्म कुरुते पुनर्गच्छति पुनरागच्छति’ इति श्रुतेः — ‘भुक्तशेषानुशयवानिमां प्राप्य भुवं पुनः। कर्म कृत्वा पुनर्गच्छेत् पुनरायाति नित्यशः॥ आचतुर्दशमाद्वर्षात् कर्माणि नियमेन तु। दशावराणां देहानां कारणानि करोत्ययम्॥ अतः कर्मक्षयान्मुक्तिः कुत एव भविष्यति’ — इत्यादिस्मृतेश्च शेषवानेवायाति ॥०८॥ ॥ इति

कृतात्ययाधिकरणम् ॥08॥ 'यथेतमेव गच्छति यथेतमागच्छति स भुङ्क्ते स कर्म कुरुते स परिवर्तते' इति गतिप्रकारेणागतिः प्रतीयते। अतो ब्रूते-

For the Sruti says: "Then with a remainder he comes back to this world, again does work, again goes, again comes back"; and the Smriti says: "Having been left a remainder of what he has enjoyed, he returns to this earth and having again performed works, again goes, again comes back, in invariable succession. Further from the fourteenth year of age, he does of necessity works each of which would be the cause of at least ten births. Then, where is the hope of obtaining release on the exhaustion of all the works by fruition". From these and the like Smritis, it is clear that the soul comes back with a remainder of works, their consequences leading to further works and lives.

"He goes as he came; He comes back as he went; He enjoys the fruits in Svarga; again he does work and wanders in life." Thus from this Sruti it appears that the passage of the departing soul and his return are both by the same path. Here the Sutrakara says:

* * *

॥ यथेताधिकरण ॥09॥

॥ YATHETADHIKARANA ॥09॥

Yathetadhikarana (9) states that the route leading to Swarga and that of return are not the same, thereby showing that they are wrought with miseries and Vairagya is necessary to be secured.

ॐ यथेतमनेवं च ॐ ॥09-303॥

9. (The soul comes back) as it went; as well as by different (steps).

‘धूमादभ्रमभ्रादाकाशमाकाशाच्चन्द्रलोकं यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाऽभ्रं भवत्यभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति’ इति काषायणश्रुतेर्यथागतमन्यथा च ॥09॥ ॥ इति यथेताधिकरणम् ॥09॥

From the Kashayana Sruti, “From Smoke he goes to Cloud, from Cloud to Ether, from Ether to the sphere of the Moon, and returns up to Ether as he went; then from Ether to Vayu; and having been Vayu, he becomes smoke; and having been Smoke, he becomes Cloud; and having been Cloud, he becomes Megha and having become Megha, descends with rain,” it is evident; he descends by the route by which he went to a certain stage and then by a different route.

* * *

॥ चरणाधिकरण ॥10॥

॥ CHARANADHIKARANA ॥10॥

Charanadhikarana (10-12) discusses the meaning of certain Srutis which describe the results of righteous for unrighteous conduct.

ॐ चरणादिति चेन्न तदुपलक्षणार्थेति कार्ष्णाजिनिः ॐ ॥10-304॥

10. From the Sruti referring to ‘conduct’ should it be said (that the going and coming back) result from the conduct (but not from the sacrificial acts); this is denied; for Karshnajini thinks that ‘conduct’ is meant to imply them (sacrificial acts as well).

‘तद्य इह रमणीयचरणा रमणीयां योनिमापद्यन्ते कपूयचरणाः कपूयाम्’ – इति श्रुतेश्चरणफलमेव गमनागमनं न यज्ञादिकृतः। ‘आचार इति सम्प्रोक्तः कर्माङ्गत्वेन शुद्धिदः।

अशुद्धिदस्त्वानाचारश्चरणं तूभयं मतम् ॥ इति स्मृतेरिति चेन्न, यज्ञाद्युपलक्षणार्था
चरणादिशुतिरिति काष्ठाजिनिर्मन्यते ॥10॥

“Among them who perform Karma those whose conduct here has been good are born among good classes of beings; those whose conduct is bad are born as detestable creatures”. From this Sruti, it may be supposed that going and coming back are only the result of conduct but not of sacrificial and other sacred duties, the result not accruing to the sacrificer. Moreover, the Smriti says, “That is described as pious conduct which being observed as part of a main act adds to its purity and holiness, and that which is considered unrighteous conduct is the cause of defilement; thus both are generally denominated conduct”. But this objection is not valid; for the sage Karshnajini considers that Scripture making mention of conduct is meant to imply and include sacrifices and other sacred acts as well.

ॐ आनर्थक्यमिति चेन्न तदपेक्षत्वात् ॐ ॥11-305॥

11. If it be objected that the word ‘conduct’ would then be purposeless, we reply it is not; for the quality of the sacrificial acts depends on that (conduct).

तर्हि रमणीयाः कपूया इत्येव स्यात्। चरणशब्दस्यानर्थक्यमिति चेन्न। चरणापेक्षत्वाद्गमणी
यत्वादेस्तज्ज्ञापनार्थत्वेनोपपत्तेः ॥11॥

If according to Karshnajini the word ‘conduct’ be understood to imply sacrificial and other duties also, then it would be sufficient to have the words ‘good’ and ‘bad’ in the Scriptural text and the word ‘conduct’ would be useless. Thus an objection may be taken; but this is not valid. As ‘conduct’ is indispensable for the acts to be called ‘good’ etc. the word ‘conduct’ is felt necessary to intimate the same.

ॐ सुकृतदुष्कृते एवेति तु बादरिः ॐ ॥12-306॥

12. But Badari thinks that only righteous and unrighteous deeds are meant by the word 'conduct'.

'धर्मं चरत माऽधर्मम्' इत्यादिप्रयोगात् सुकृतदुष्कृते एव चरणशब्दोक्ते इति बादरिर्मन्यते। तुशब्दात् स्वसिद्धान्तोऽपि स एवेति सूचयति। 'तुशब्दस्तुविशेषे स्यात् स्वसिद्धान्तोऽवधारणे' इति च नाममहोदधौ ॥12॥ ॥ इति चरणाधिकरणम् ॥10॥ पुण्याकृतामेव गमनागमने नेतरेषामित्यत आह-

According to the usage in such statements as, "Do what is right; not what is wrong", Badari thinks that the righteous and the unrighteous acts are meant by the word 'conduct'. By the word 'but', the Sutrakara indicates that this is his conclusion too. "The particle 'Tu' (but) is used to intimate speciality, one's own conclusion, and to add emphasis" (Namamahodadhi).

It may appear that this going and coming back are the lot of only those that perform meritorious works, but not of others. Hence the Sutrakara says:

* * *

॥ अनिष्टादिकार्यधिकरण ॥11॥

॥ ANISHTADIKARYADHIKARANA ॥11॥

Anishtadikaryadhikarana (13-15) shows that those who neglect sacrificial and other duties are also subject to the pains of going to the purgatory etc.,

ॐ अनिष्टादिकारिणामपि च शुतम् ॐ ॥13-307॥

13. The going from, and coming back to, (this world) form the lot of even those that do not perform sacrificial duties (and do what is sinful etc), which is stated in Sruti.

तद्यइह शुभाकृतो ये वाऽशुभकृतस्तेऽशुभमनुभूयावर्तन्ते पुनः कर्म कुर्वन्ति पुनर्गच्छन्ति पुनरागच्छन्ति' इति भाल्लवेयशुतौ ॥13॥

It is stated in the Bhallaveya Sruti thus: "Therefore those who in this world do not perform good works, and those who do unrighteous deeds suffer the consequences of evil in the other world and return here, again perform Karma, again pass away, and again return".

ॐ संयमने त्वनुभूयेतरेषामारोहावरोहौ तद्गतिदर्शनात् ॐ ॥14-308॥

14. Further only after having fully undergone the punishment (of Yama) in hell, (some of these others) ascend (come into worldly existence), some descend into still nether regions, as seen from Scripture describing their various courses.

संयमनमनुभूय केषांचिदारोहः केषांचिदवरोहः। तुशब्दोऽवधारणे॥ 'सर्वे वा एतेऽशुभकृतः संयमने प्रपतन्ति तत्र ह ये परद्विषो गुरुद्विषः शुतिद्विषस्तदवमन्तारः शठा मूर्खा इति ते वै ततोऽवरुह्यतमसि प्रपतन्ति नैवैत उत्तिष्ठन्तेऽपि कर्हिचिद्व्रं वा एतदित्याहुरथ येऽन्ये ब्रह्मद्विषः स्तेनाः सुरापा इति ते वै तदनुभूयेमं लोकमनुप्रजन्ति' इति कौण्ठरव्यशुतेः ॥14॥

When they have undergone punishment dealt out by Yama in hell, some ascend, some descend lower. The particle 'Tu' in the Sutra has an emphatic force. This is distinctly said in the Kautharavya Sruti, "All these indeed, who omit to do what is good as well as those who do what is bad go down to Yama in the purgatory; there, those that hate the Lord, the preceptors, elders and Srutis or scorn them, all those who are perfidious, obstinate and perverse, all these descend lower still and fall into the hell of Darkness; and these never rise out of it; indeed they call that the pit of absolute misery. Now those who hate Brahman, who are thieves or drunkards, having undergone the punishment in the purgatory come back to this world".

ॐ स्मरन्ति च ॐ ॥15-309॥

15. The Smritis also declare this.

‘गच्छन्ति पापिनः सर्वे नरकं नात्र संशयः। तत्र भुक्त्वा पतन्त्येव ये द्विषन्ति जनार्दनम्। महातमसि मग्नानां न तेषामुत्थितिः क्वचित्। इतरेषां तु पापानां व्युत्थानं विद्यतेऽपि च। सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम्। इति सर्वत्र नियमः पञ्चकष्टे तु तत् सदा’ इत्यादि ॥15॥ इति अनिष्टादिकार्यधिकरणम् ॥11॥

“All evil-doers go to hell and this is not to be doubted; there, having been put to torments, those who hate Janardana, surely fall down; and as for those that have fallen into the ‘Maha Tamas’ or the great hell of darkness, there is no rising out of it. But for other sinners there is the possibility of rising up. In all other places, there is the alternation of pleasure and pain but in the hell called the Panchkasta or the place of eternal damnation, there is eternal pain”; and so on.

* * *

॥ अपिसप्ताधिकरण ॥12॥

॥ APISAPTADHIKARANA ॥12॥

Apisaptadhiakarana (16) states that there are seven regions of hell, of which the lowest ones are meant for those that suffer eternal damnation in consequence of hating Brahman etc.

ॐ अपि सप्त ॐ ॥16-310॥

16. (The authors of Smritis speak) also of the seven (chief hells), and of their divisions, eternal and temporary.

‘रौरवोऽथ महांश्चैव वह्निर्वैतरणी तथा। कुम्भीपाक इति प्रोक्तान्यनित्यनरकाणि तु॥ तामिस्रश्चान्धतामिस्रो द्वौ नित्यौ सम्प्रकीर्तितौ। इति सप्तप्रधानानि बलीयस्तूत्तरोत्तरम्। एतानि क्रमशो गत्वैवारोहोऽथावरोहणम्’ इति च भारते ॥16॥ ॥ इति अपिसप्ताधिकरणम्

॥12॥ ईश्वरस्य नरकायुक्तेः 'सर्वं विसृजति सर्वं विलापयति सर्वं रमयति सर्वं न रमयति सर्वं प्रवर्तयत्यन्तरस्मिन् निविष्टः' इति कौषारवशुतिविरोध इत्यतो वक्ति —

Thus in the Mahabharata, "The temporary hells are said to be Raurava, Maha raurava, Vanhi, Vaitarani and Kumbheepaka; and the two eternal hells are properly called Darkness and Blinding Darkness. These are the seven chief hells in the ascending order of horribleness. By regularly going through these only, ascent or descent takes place".

It is not proper to think that the Supreme Lord is present in hell; but the Kausharava Sruti says to the contrary. "He makes all, He destroys all, He blesses all, He brings sufferings to all, he makes all work, He has entered into all this". To clear this doubt the Sutrakara says:

* * *

॥ इति तद्व्यापाराधिकरण ॥13॥

॥ TADYAPARAADHIKARANA ॥13॥

Tadyaparaadhikarana (17) shows that there is no pleasure or happiness in hell though the all-powerful Lord is present even there exercising His supreme control.

ॐ तत्रापि च तद्व्यापारादविरोधः ॐ ॥17-31॥

17. And because even there everything proceeds under His guiding power, there is no contradiction.

चशब्दाददुःखानुभवेन। 'स स्वर्गे स भूमौ स नरके सोऽन्धे तमसि प्रवृत्तिकृदेक एवानुविष्टो नासौ दुःखभुगीश्वरः प्रभुत्वात् सर्वं पश्यति सर्वं कारयति नासौ दुःखभुग्य एवं वेद' इति पौत्रायणशुतेरविरोधः। 'नरकेऽपि वसन्तीशो नासौ दुःखभुगुच्यते। नीचोच्चतैव दुःखादेर्भोग इत्यभिधीयते॥ नासौ नीचोच्चतां याति पश्यत्येव प्रभुत्वतः' इति भागवततन्त्रे ॥17॥ ॥ इति तद्व्यापाराधिकरणम् ॥13॥ 'अथैतयोः पथोर्न कतरेण च तानीमानि

क्षुद्रमिश्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व प्रियस्वेत्येतत्तृतीयं स्थानम्' इति गतिस्वातन्त्र्यं भूतानां प्रतीयत इत्यत आह—

By the particle 'and' it is intimated that the Lord does His work even in hell untouched by anything undesirable, And the contradiction ceases to be, as may be, seen from the Pautrayana Sruti, "He is in heaven; He is on the earth, He is in hell; He is in the Blinding Darkness; He dwells everywhere as the sole master of all activity. But the Lord is not subject to the experience of pain or misery; for He is all-powerful, He sees everything and causes to be done; and even he who knows this is exempt from the experience of misery". It is also said in the Bhagavata Tantra. "The Lord, though present in hell, cannot be said to experience the sufferings; for the suffering or experience is said to consist in the notion of being exalted or depressed; and the Lord is not subject to such exaltation or depression of notions; but as the ruler of all He only sees them as their witness".

"Now by neither of these two paths all these inferior souls of mixed character go. They are beings that frequently go and return; and they have a third place where they are frequently born and dead". From this Sruti, it appears that the beings are independent in the matter of passage. Here the Sutrakara says:

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॥ विद्याकर्माधिकरण ॥14॥

॥ VIDYAKARMADHIKARANA ॥14॥

Vidyakarmadhikarana (18) refutes the view that the souls can independently work out their goal, and accordingly interprets the Sruti advanced by the Purvapakshin.

ॐ विद्याकर्मणोरिति तु प्रकृतत्वात् ॐ ॥18-312॥

18. The phrase “of the two” (in the text means) only “of Knowledge and Works”; (these two) being the topic of the passage.

विद्याकर्मपिक्षयैतद्वचनम्। तयोरपि प्रकृतत्वात्। ‘विद्यापथः कर्मपथो द्वौ पन्थानौ प्रकीर्तितौ। तद्वर्जितस्त्रिधा याति तिर्यग्वा नरकं तमः’ इति च भारते ॥18॥ इति विद्याकर्माधिकरणम् ॥14॥ ‘यत्र दुःखं सुखं तत्र सर्वत्रापि प्रतीयते। अपि नीचगतौ किञ्चित् किमु मानुषदेहिनः’ इति वचनान्महात्मस्यपि सुखप्राप्तिरित्यत आह—

The term “of these two” has reference only to ‘Knowledge and Works’: for also these two form the subject on hand. Accordingly Smriti says, “The path of knowledge, the path of works are the two paths spoken of in the text. He who is in neither of these paths has three ways to go, leading to animal life, to temporary hell, or the hell of darkness”.

From the statement, “Wherever there is misery, there is apparently also some happiness; even in the place of damnation, there is something of pleasure; then what doubt is there of finding some pleasure in the human existence”?, it appears that there is some pleasure even in the Maha Tamas, the hell of absolute Darkness. To correct this view, the Sutrakara says:

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॥ नतृतीयाधिकरण ॥15॥

॥ NATRUTIYAADHIKARANA ॥15॥

Natrutiyaadhikarana (19-23) establishes that happiness or any pleasurable sensation is absolutely absent in the lowest hell of Andhatamas.

ॐ न तृतीये तथोपलब्धेः ॐ ॥19-313॥

19. In the third (the lowermost region of the hell of Darkness) there is no (pleasure whatever), for it is seen to be such (from scripture).

‘अथाविद्वानकर्माऽवागच्छति त्रिधा ह वाऽवागतिस्तिर्यग्यातना तम इति। द्वेवाव सुखानुवृत्ते, न तमः सुखानुवृत्तं केवलं ह्येवात्र दुःखं भवति’ इति श्रुतेर्न तृतीयावागतौ सुखम् ॥19॥

Now he who is not wise or who has done no good work goes down; three different ways are there for his passage downwards into the bestial world, into the hell of torments, into the hell of darkness. The first two are attended with some pleasurable sensations but the last, the hell of darkness is not attended with any touch of pleasure; and here indeed there is but absolute pain. From this, it is clearly seen that in the lowermost region of hell, there is no pleasure whatsoever.

ॐ स्मर्यतेऽपि च लोके ॐ ॥20-314॥

20. It is said in Smritis and it is in (the observation of) the world as well.

‘तिर्यक्षु नरके चैव सुखलेशो विधीयते। नान्धे तमसि मग्नानां सुखलेशोऽपि कश्चन’ इति भविष्यत्पर्वणि। लोकसिद्धं चैतत्। चशब्दाल्लोकसिद्धिरपि स्मार्तेत्याह। ‘अतिप्रिये यथा राजा न दुःखं सहते क्वचित्। अत्यप्रिये सुखमपि तथैव परमेश्वरः’ इति हि ब्राह्मे ॥20॥

Bhavishyat Parva says “In the state of being animals and in the temporary hell, there is said to be but slight touch of pleasure; but those who are plunged in the hell of darkness have no pleasure whatever”. This is also settled from the observation of the world. By the particle ‘Cha’ (and), the Sutrakara intimates that the observation of the world is also one corroborated by Smriti. It is said in the Brahma Purana: “Just as a king may not bear to see the least suffering in his best friend or see the least pleasure in the bitterest enemy, so does the Supreme Lord”.

ॐ दर्शनाच्च ॐ ॥21-315॥

21. And on account of direct perception.

‘नारायणप्रसादेन समिद्धज्ञानचक्षुषा। अत्यन्तदुःखसल्लीनान् निश्येषसुखवर्जितान्॥
नित्यमेव तथाभूतान् विमिश्रांश्च गणान् बहून्। निरस्ताशेषदुःखांश्च नित्यानन्दैकभागिनः॥
अपश्यत् त्रिविधान् ब्रह्मा साक्षादेव चतुर्मुखः’ – इति दर्शनवचनाच्च पाद्मे ॥21॥

That the lowermost hell of darkness is a place of absolute misery is established by the statement in the Padma of Brahma’s direct perception, which is, “Through the grace of the Lord Narayana, with the eye of wisdom, Brahma, the Chaturmukha, directly saw the three classes of beings, those who are forever immersed in absolute misery and deprived of all pleasure, those in great numbers who are eternally of mixed character, and those from whom all misery or pain has been banished and on whom unmixed enjoyment of bliss is forever bestowed”.

ॐ तृतीये शब्दावरोधः संशोकजस्य ॐ ॥22-316॥

22. From the very description of the third, there would result in loss of sense on account of the feeling of horror.

तृतीये तृतीयतमस श्रवणादेव शब्दानुसारेण संशोकजमोहप्राप्तिः ॥22॥

Of the third region of the third hell of Darkness, from mere hearing, according to the strength of the description, one may fall into a swoon on account of the feeling of extreme horror.

ॐ स्मरणाच्च ॐ ॥23-317॥

23. And (this is also seen) from Smriti.

‘महातमस्त्रिधा प्रोक्तमूर्ध्व मध्यं तथाऽधरम्। श्रवणादेव मूर्च्छादिरधरस्य यतो भवेत्॥
तस्मान्न विस्तरेण्यैतत् कथ्यते राजसत्तम’ इति कौर्मे ॥23॥ ॥ इति महातमोऽधिकरणम्

(नतृतीयाधिकरणम्) ॥15॥ 'धूमो भूत्वाऽभ्रं भवति' इत्याद्यन्यभावः शूयते। स कथमित्यतो ब्रवीति-

Kurma Purana says "The Maha Tamas is said to consist of three regions; the topmost, the middle, the nethermost. Since mere hearing of the nethermost region described would bring on swoon etc., O best of kings, it is not described to you at length".

"Having become smoke, he becomes cloud", etc. In these Srutis, the soul it seems, is said to become transformed into other things i.e., is said to attain to the state of being another. The question arises how it can be. In answer, the Sutrakara says:

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॥ तत्स्वाभाव्याधिकरण ॥16॥

॥ TATSVABHAVYADHIKARANA ॥16॥

Tatsvabhavyadhikarana (24) teaches that the sacrificers do not become Dhuma etc., but they only sojourn with them on their way back to the world of birth and death.

ॐ तत्स्वाभाव्यापत्तिरूपपत्तेः ॐ ॥24-318॥

24. The attaining (to the state of another) consists in attaining to a state similar to that of another, on account of this being possible (reasonable).

धूमादिषु प्रविश्य तद्गतौ गतिः स्थितौ स्थितिरित्यादिरेव तद्भावापत्तिः। न ह्यन्यस्यान्यभावो युज्यते। न च तत्पदप्राप्तिः। गारुडे च - धूमादिभावप्राप्तिश्च तद्गतौ गतिरेव तु। स्थितौ स्थितिः प्रवशश्च लघुत्वादिस्तथैव च॥ न ह्यन्यस्यान्यथाभावो न च तत्पदमिष्यते। विद्यागम्यं पदं यस्मात् न तत्प्राप्यं हि कर्मणा॥ एकदेशस्वभावेन वागभेदाऽपि युज्यते।

यथा जीवः परं ब्रह्म ब्रह्मेदं जगदित्यपि' इति ॥24॥ ॥ इति तत्स्वाभाव्याधिकरणम् ॥16॥
बहुस्थानगमनात् कल्पान्तमप्येवं स्यादित्यत आह-

The attaining to the state of smoke etc. is only entering into smoke and other things, to go when they go, to stop where they stop, and so on. For it is not possible that one should attain a state of absolute identity with another; nor can it be attained to the rank of smoke etc. This is also said in the Garuda Purana: "The attaining to the state of being smoke etc. is but moving along with them when they are in motion, stopping while they stop, entering into them and becoming as light etc. as they are. For it is not admitted by the wise that one becomes another or attains to the rank of another; and any celestial rank is only to be reached by superior knowledge; consequently it cannot be obtained by works. By participating in their character, it is just possible to speak of them as being identical, just as the soul is called the Supreme Brahman and Brahman, this world.

It seems that the soul that has once attained to Svarga by virtue of his sacrificial acts takes a long time to enter into a body after he starts from Svarga; and, as he has to pass, and stay at, many stages on the way, that may occupy him all the time till the end of Brahma Kalpa. To remove this doubt, the Sutrakara says:

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॥ नातिचिरेणाधिकरण ॥17॥

॥ NATHICHIRENADHIKARANA ॥17॥

Nathichirenadhikarana (25) shows that the soul descending from Swarga is not delayed on its way for any long period, but in the course of a year enters womb of the mother. Thus there is no hope of escaping from corporeal existence by delaying on the way.

ॐ नातिचिरेण विशेषात् ॐ ॥25-319॥

25. (He enters a body), not very long after (starting from Svarga), (as it is) distinctly stated.

‘तद्य इह रमणीयचरणा अभ्याशो ह यत् ते रमणीयां योनिमापद्यन्ते’ इति विशेषान्नातिचिरेण॥ स्वर्गाल्लोकादवाक् प्राप्तो वत्सरात्पूर्वमेव तु। मातुः शरीरमाप्नोति पर्यटन् यत्र तत्र च’ इति च नारदीये ॥25॥ ॥ इति नातिचिरेणाधिकरणम् (अचिरप्राप्त्यधिकरणम्) ॥17॥ ‘त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्ते’ – इति श्रवणादनर्थफलत्वं यज्ञादेरित्यतो वक्ति-

“Among those performing Karmas, those who have performed good works soon obtain some good birth in this world”. From this definite statement, it is settled that not long after starting, he returns to a body. Naradiya Purana says “He who has begun to descend will enter the mother’s womb before a year passes since starting, though wandering through different places”.

“Those who return to this world after enjoying the good fruit of their works in Svarga are born here as rice and barley, herbs and trees, sesame and beans”. From this text, it appears that sacrifices and other duties are after all productive of only evil consequences. To remove this objection, the Sutrakara says:

* * *

॥ अन्याधिकरण ॥18॥

॥ ANYADHIKARANA ॥18॥

Anyadhikarana (26-27) explains that the sacrificers do not suffer miseries while they are in seeds of grain etc., on their return from Swarga. Otherwise Vairagya as well as the duties laid down by the Srutis might be abandoned as not productive or no good.

ॐ अन्याधिष्ठिते पूर्ववदभिलापात् ॐ ॥26-320॥

26. He enters the body occupied by another soul in the manner already explained, as seen from scriptural statements.

अन्याधिष्ठिते ब्रीह्यादिशरीरे प्रवेशः। न तु भोगोऽस्य। 'धूमोभूत्वाऽभ्रं भवति' इत्यादिपूर्वोक्तिवत्॥ 'सोऽवागतः स्थावरान् प्रविश्याभोगेनैव ब्रजन् स्थूलं शरीरमेति स्थूलाच्छरीराद्भोगाननुभुङ्क्ते' इत्यभिलापात् कौषारवशुतौ। 'स्वर्गदवागतो देही ब्रीह्यादीतरदेहगः। अभुञ्जस्तु क्रमेणैव देहमाप्नोति कालतः' इति वाराहे ॥26॥

There is only the entering into the body occupied by other souls, in the form of rice etc. The experiences of that body do not pass on to this soul journeying down from Svarga and sojourning in them. Therefore the above statements should be understood like the previous texts viz., "Having been smoke, he becomes cloud etc."; and in the Kausharava Sruti, this is directly declared. "He who has begun to go down, first enters into the inanimate and, without any experience of pain or pleasure therein, continues to travel till he obtains a gross body for himself, and then he becomes subject to the experiences of pleasure and pain". The same is said in the Varaha Purana: "The embodied soul starting downwards from Svarga goes into the body of rice etc. belonging to other souls, and not being liable to the experiences of those bodies, in course of time when he has regularly made his journey, obtains a gross body of his own".

ॐ अशुद्धमिति चेन्न शब्दात् ॐ ॥27-321॥

27. If it be said that (the sacrificial duty leads to grief) since it is hurtful and impious; (the objection is pointed out to be) not valid; for it is enjoined by the word.

हिंसारूपत्वात् पापस्यापि सम्भवाद्दुःखं च भवत्विति चेन्न। शब्दविहितत्वात्॥ 'हिंसा त्ववैदिका या तु तयाऽनर्थो ध्रुवं भवेत्। वेदोक्तया हिंसया तु नैवानर्थः कथञ्चन' इति

वाराहे ॥27॥ ॥ इति अन्या(धिष्ठिता)धिकरणम् ॥18॥ 'स्वर्गादवागतश्चापि मातुरेवोदरं
व्रजेत्' इति वचनात् 'य एव गृही भवति यो वा रेतः सिञ्चति तमेवानुविशति' – इति श्रुतिः
कथमित्यत आह–

It may be said that sacrificial work involves injury to life, and as such it is productive of sin and consequently of misery, and that, therefore, it is not to be performed. But this objection is to be refuted on the ground that the injury to life involved in holy duties is permitted by the scripture; for the Varaha Purana says, "To do harm to any life except as enjoined by scripture is really productive of sin and evil consequences; on the other hand, no evil consequences possibly arise from the act of killing permitted by the Vedas".

With the statement. "Even he who comes down from Svarga as well as he who returns from hell, directly goes to the womb of the mother", how is the following Sruti to be consistently interpreted? "Into him who is the householder, who performs the act of generation, the journeying soul enters". To clear this difficulty the Sutrakara says:

* * *

॥ रेतोऽधिकरण ॥19॥

॥ RETHODHIKARANA ॥19॥

Rethodhikarana (28) settles that the soul first enters the father before going to the mother.

ॐ रेतःसिग्योगोऽथ ॐ ॥28–322॥

28. First he enters into him who performs the act of generation, (then into the mother).

'ततो रेतस्सिचमेवानुप्रविशत्यथ मातरमथ प्रसूयते स कर्म कुरुते' – इति कौण्ठरव्यश्रुतेः
पितरमेव प्रथमतो विशति। मातृप्राप्तेः पश्चादपि भाव्यत्वात् ॥28॥ ॥ इति रेतोऽधिकरणम्

॥19॥ 'देहं गर्भस्थितं क्वापि प्रविशेत् स्वर्गतो गतः' – इति वचनात् पश्चादेव प्रविशतीत्यत आह—

“Then the soul in rice etc. along with the food first enters into the father, who performs the act of generation, then into the mother, then he is born, he performs works”. Thus from the Kauntharavya Sruti, the returning soul, it is clear, first enters the father only; for the entering, however, into the mother is to take place afterwards. Hence the statement quoted in the beginning is to be interpreted as a general rule that the returning soul has to enter into the mother before obtaining a gross body.

From the statement, “The soul returning from Svarga may enter into a readymade body, in the womb or somewhere”, it appears that he enters into the gross body when it is readymade in the mother's womb subsequent to the act of generation on the part of the father. To remove this objection, the Sutrakara says:

* * *

॥ योन्यधिकरण ॥20॥

॥ YONYADHIKARANA ॥20॥

Yonyadhikarana (29) states that as a rule the gross body with which the soul has to experience the fruits of Karma is produced only when he is in the mother's womb.

ॐ योनेः शरीरम् ॐ ॥29-323॥

29. (The soul does pass from the father) into the mother (in the act of generation), (and then obtains) the gross body.

पितृशरीरान्मातृयोनिमनुप्रविश्य तत एव शरीरमाप्नोति। 'दिवः स्थास्नुन् गच्छति स्थास्नुभ्यः पितरं पितुर्मातरं मातुः शरीरं शरीरेण जायत इति सम्मितम्। अथासम्मितं स्थास्नुभ्यो जायते पितुर्मातुरन्तरे वा गर्भे वा बहिर्वा' इति पौष्यायणश्रुतेः॥ 'स्थावराणि

दिवः प्राप्तः स्थावरेभ्यश्च पूरुषम्। पुरुषात् स्त्रियमापन्नस्ततो देहं यथाक्रमम्॥ देहेन जायते जन्तुरिति सामान्यतो जनिः। विशेषजननं चापि प्रोच्यमानं निबोध मे॥ स्थास्नुष्वथापि पुरुषे प्रमादायामथापि वा। गर्भे वा बहिरेवाथ क्वचित् स्थानान्तरेषु च' इति ब्राह्मे ॥29॥
॥ इति योन्यधिकरणम् ॥20॥

From the body of the father, having duly entered into the mother, there and then only, he obtains the fresh body, i.e., he has a gross body built up for him. This is seen from the Paushyayana Sruti, "The soul returning from Svarga to the earth enters into the bodies of the immobile, from the immobile he goes to the father, from the father to the mother, from the mother to the body, with the body he is born; this is the general rule. Now the exception; he is born of the immobile, of the father, of the mother, somewhere between (father and mother), or enters directly into a ready-made body in the womb, or he is born somewhere outside". The following is in the Brahma Purana: "From Svarga he reaches the immobile, and from these the male body, from the latter he goes to the woman (mother), and then regularly obtains the body; with the body the soul is born; this is the general rule of birth; and exceptional special kinds of birth also to be described by me, you understand carefully. The soul may be born out of the immobile only, the father only, or woman (the mother) only; or may enter into a body in the womb or may obtain a body outside or in various other places".

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्ब्रह्मसूत्र भाष्ये तृतीयाध्यायस्य
प्रथमःपादः ॥03-01॥

**Thus is the First paada of the third Chapter of Srimad Brahma
Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada
Charya ॥03-01 ॥**

तृतीयाध्यायः (साधनाध्यायः) ॥03॥

THIRD CHAPTER (SADHANADHYAYA) ॥03॥

द्वितीयः पादः ॥03-02॥ SECOND PAADA ॥03-02॥

The purpose of this Paada is to inculcate devotion to or intense love for God. It is properly taken up after Vairagya necessary to intensify it and before the discussion of meditation whose mainstay it is. Here devotion is neither defined nor made the subject of a compulsory rule, but only the glory of the Lord is pointed out in order to engender devotion which consists of the real knowledge of the Lord's greatness and powers and the consequent love to Him.

भक्तिरस्मिन् पाद उच्यते। भक्त्यर्थं भगवन्महिमोक्तिः।

Devotion is the topic of this Paada. For the purpose of promoting devotion, the glory of the Lord is described (here).

॥ सन्ध्याधिकरण ॥01॥

॥ SANDHYADHIKARANA ॥01॥

Sandhyadhikarana (1-4) states that the dream creations and vision are in the power of Brahman and the things that seem in a dream are created out of the impressions embedded in the mind and they are real and that they may become true indications of coming good or evil.

ॐ सन्ध्ये सृष्टिराह हि ॐ ॥01-324॥

1. The creation (of things) in the intermediate state (of dreaming) (as well as their withdrawal) is the work of the Lord; for Scripture says that.

न स्वप्नोऽपि तं विना प्रतीयते। 'न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ। रथान् रथयोगान् पथः सृजते' इत्यादि श्रुतेः ॥01॥

Even dreams are not presented in cognition except by Him (without the agency of the Lord). This appears from the Sruti in the Brihadaranyaka Upanishad, "In the state of dream, (in the sky, in Svarga, or in heaven), there are no chariots, no horses, no paths; but at that time only the same Lord creates chariots, horses, paths etc.".

ॐ निर्मातारं चैके पुत्रादयश्च ॐ ॥02-325॥

2. And because some Sakhins read of Him as the maker (of all things in dreams), and (some others read that) sons etc. (are created by Him).

'य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्माणः' इति च। 'एतस्माद्ध्येव पुत्रो जायत एतस्माद्भ्रातैतस्माद्भार्या यदेनं पुरुषमेष स्वप्नेनाभिहन्ति' इति गौपवनश्रुतिश्च ॥02॥ केन साधनेन?—

As per Katha Upanishad, "He, the Lord who is awake in these beings while they are asleep, shaping the desired things according to His will". And the

Gaupavana Sruti says “From this Lord indeed, the son is born, from this the brother, from this the wife, when He subjects the soul to the state of dream”.

With what means (and materials does He create)?

ॐ मायामात्रं तु कात्स्न्येनानभिव्यक्त स्वरूपत्वात् ॐ ॥03-326॥

3. It is produced only from His will and with the impressions (samsara stored in the mind of the soul); for the things of this creation are destitute of tangible forms occupying space.

अनादिमनोगतान् संस्कारान् स्वेच्छामात्रेण प्रदर्शयति नान्येन साधनेन, सम्यगनभिव्यक्तत्वात्। ब्रह्माण्डे च — ‘मनोगतांस्तु संस्कारान् स्वेच्छया परमेश्वरः। प्रदर्शयति जीवाय स्वप्न इति गीयते॥ यदन्यथात्वं जाग्रत्त्वं सा भ्रान्तिस्तत्र तत्कृता। अनभिव्यक्तरूपत्वान्नान्यसाधनजं भवेत्’ इति ॥03॥

The Lord solely at His pleasure makes the soul see the impressions stored in the mind that has no beginning; He does not create with any other means or out of any other material. For the things of this creation have no perceptible dimensions characteristic of the things presented in the waking state. This is said in Brahmanda Purana: “The Supreme Lord shows, at His will, to the individual soul only the impressions embedded in the mind; and this state is called ‘Dreaming’.

“To think of them as the things of the waking state is an illusion; and this error of identifying dream creation with the things of the waking state is proved by the very difference of its character, and is instituted by the Lord Himself. As the things of this creation have no forms of perceptible dimensions, they cannot be things made out of any other material”.

ॐ सूचकश्च हि शुतेराचक्षते च तद्विदः ॐ ॥04-327॥

4. (The Dream creation is not unreal); for it is indicatory (of coming good or evil), as indeed appears from Sruti and as those that know the truth affirm (its reality).

साधनांतराभावेऽपि भावाभावसूचकत्वेन चेश्वरो दर्शयति। 'यदा कर्मसु काम्येषु स्त्रियं स्वप्नेऽभिपश्यति। समृद्धिं तत्र जानीयात् तस्मिन् स्वप्ननिदर्शने' इत्यादिश्रुतेः। हिशब्दाद्दर्शनाच्च। 'यद्वाऽपि ब्राह्मणो ब्रूयाद्देवता वृषभोऽपि वा। स्वप्नस्थमथवा राजा तत् तथैव भविष्यति' ॥ इत्याद्याचक्षते च स्वप्नविधो व्यासादयः ॥04॥ ॥ इति सन्ध्याधिकरणम् ॥01॥

Notwithstanding the absence of any other material and means, the Lord shows the things of dream as indicative of good or evil. The Sruti says, "When a man, engaged in vows undertaken for accomplishing particular wishes sees in his dreams a woman, he may infer success in that undertaking, when such a dream indication is seen", and so on. "By the word 'indeed' it indicates that there is the actual experience and observation of the dream visions proving to be true signs". Further, Vyasa and other sages who know the truth of dreams also say, "Whatever a Brahmin or a God, a bull of a king may tell a person in dreams, will doubtless prove true".

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॥ पराभिध्यानाधिकरण ॥02॥

॥ PARABHIDHYANADHIKARANA ॥02॥

Parabhidhyanadhikarana (5) states that it is by Brahman's will the dream vision is also withdrawn, Brahman who is the cause of bondage and release.

ॐ पराभिध्यानात् तु तिरोहितं ततो ह्यस्य बन्धविपर्ययो ॐ ॥05-328॥

5. Only by the will of the Supreme Lord the dream vision is withdrawn; for from that Lord are the soul's bondage and release.

बन्धमोक्षप्रदत्वात् स एव स्वप्नतिरस्कर्ता। 'स्वप्नादिबुद्धिकर्ता च तिरस्कर्ता स एव च। तदिच्छया यतो ह्यस्य बन्धमोक्षौ प्रतिष्ठितौ' इति कौर्मे ॥05॥ ॥ इति पराभिध्यानाधिकरणम् ॥02॥

The Lord only is the author of withdrawing the dream creation from the view of the soul; for in His gift lies the release of the soul from bondage. It is said in the Kurma Purana as follows, "It is He, the Lord that makes the soul perceive the dream creation etc. and hides them from his view; for on His gracious will, the bondage and release of this soul depend".

* * *

॥ देहयोगाधिकरण ॥03॥

॥ DEHAYOGADHIKARANA ॥03॥

Dehayogadhikarana (6) states Brahman alone brings about and controls the state of wakefulness too.

ॐ देहयोगाद्वासोऽपि ॐ ॥06-329॥

6. Even the state which is attended with special attachment to the gross body (is brought about by the Lord's Will).

देहयोगेन वासो जाग्रदपि तत एव। 'स एव जागरिते स्थापयति स स्वप्ने स प्रभुस्तुराषाद् स एको बहुधा भवति' इति कौण्ठरव्यश्रुतेः ॥06॥ ॥ इति देहयोगाधिकरणम् ॥03॥

Also the state of consciousness living in connection with the body which is the waking state is brought about by the supreme will of the Lord alone, not by the agency of time, the soul etc.. This appears from the

Kauntharavya Sruti, "The Lord only brings the soul into the state of wakefulness. He only subjects him to the state of dreaming; for He is the all-powerful Lord able to withstand all our enemies. Being essentially one, He becomes many".

* * *

॥ तदभावाधिकरण ॥०४॥

॥ TADABHAVADHIKARANA ॥०४॥

Tadabhavadhikarana (7) shows that the soul in sleep enters into the Lord who is present in the Nadis.

ॐ तदभावो नाडीषु तच्छृतेरात्मनि ह ॐ ॥०७-३३०॥

7. Their absence (i.e., the absence of two aforesaid states, dreams and wakefulness) takes place in the Lord in the Nadis, according to the sruti (and the well-known reference).

जाग्रत्स्वप्नाभावः सुप्तिः नाडीस्थे परमात्मनि। 'आसु तदा नाडीषु सुप्तो भवति' 'सता सोम्य तदा सम्पन्नो भवति' इति श्रुतेः ॥०७॥ ॥ इति तदभावाधिकरणम् ॥०४॥

The state of sleep which is the absence of wakefulness and dreams, is brought about within the Lord present in the Nadis. For the scriptural passages say, "Then in sleep in these Sushumna Nadis, the soul is come". "O dear one, during the state of sleep, this soul comes to be with Sat, the Supreme Lord".

* * *

॥ प्रभोधाधिकरण ॥05॥

॥ PRABHODADHIKARANA ॥05॥

Prabhodadhikarana (8) states that it is Brahman that wakes the soul from sleep.

ॐ अतः प्रभोधोऽस्मात् ॐ ॥08-331॥

8. Hence, the waking (of the soul from sleep) (proceeds) from Him (the Lord only).

यतस्तस्मिन् सुप्तिः॥ 'एष एव सुप्तं प्रबोधयत्येतस्माज्जीव उत्तिष्ठत्येष प्रमातै ष परमः'
इति कौण्डिन्यश्रुतिः ॥08॥ ॥ इति प्रभोधाधिकरणम् ॥05॥

For in Him only the sleeping of the soul takes place; so the waking of the soul resting in the Lord in the Nadis, necessarily depends upon His Supreme will, not on other causes. Accordingly the Kaundinya Sruti says, "This Lord only wakes the soul from sleep; from Him the soul rises; He indeed is the giver of consciousness; He indeed is the giver of consciousness; He is the Supreme Lord".

* * *

॥ कर्मानुस्मृत्यधिकरण ॥06॥

॥ KARMANUSMRUTYADHIKARANA ॥06॥

Karmanusmrutyadhikarana (9) concludes that all the states the soul may in are brought out by Brahman alone.

ॐ स एव च कर्मानुस्मृतिशब्दविधिभ्यः ॐ ॥09-332॥

9. And the same Lord is the cause of all states, on account of His being the master of all the works (or activity) and

from the Smriti conforming to Sruti, from Sruti and the commandment.

न च केषांचित् स्वप्नादिकर्ता न तु सर्वेषामिति। 'एष ह्येव साधु कर्म कारयति' इति कर्मण्यवधारणात्॥ 'प्रदर्शकस्तु सर्वेषां स्वप्नादेरेक एव तु। परमः पुरुषो विष्णुस्ततोऽन्यो नास्ति कश्चन' इत्यनुसारिस्मृतेश्च॥ 'एष स्वप्नान् दर्शयत्येष प्रबोधयत्येष एव परम आनन्दः' – इति च श्रुतिः॥ आत्मानमेव लोकमुपासीत' इति च विधिः ॥०९॥ ॥ इति कर्मानुस्मृत्यधिकरणम् ॥०६॥

Further it should not be supposed that the Lord is the cause of dream, vision etc. only in the case of some beings, and not of all. For He is emphatically declared to be the ruler of every detail in the soul's activity, as in Kaushitaki Upanishad: "This Lord indeed causes the soul to do what is good etc.". And the Smriti conformably says, "And He is the one cause of dreams etc. in all beings; He indeed shows them to all; He is the Supreme Lord Vishnu perfect in excellences; and so there is no other than He who is the cause of all these states". Sruti also says, "Since the Lord brings the soul into the dreaming state or wakes the sleeping, He alone is the highest, perfect in bliss". And the commandment is "Meditate on the Lord only as the abode and light" (Brihadaranyaka Upanishad). For if there should be another who is the cause of all these states, this injunction to meditate on Him would be futile.

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॥ सम्पत्त्यधिकरण ॥०७॥

॥ SAMPATYADHIKARANA ॥०७॥

Sampatyadhikarana (10) answers an incidental question of what becomes of the soul falling into swoon.

ॐ मुग्धेऽर्धसम्पत्तिः परिशेषात् ॐ ॥10-333॥

10. Half entering into Brahman is a swoon; on account of this remaining as the only possible alternative.

मोहावस्थायां परमेश्वरेऽर्धप्राप्तिर्जीवस्य। 'हृदयस्थात् पराज्जीवो दूरस्थो जाग्रदेष्यति। समीपस्थस्तथा स्वप्नं स्वपित्यस्मिन् लयं व्रजन्॥ यत एवं त्रयोऽवस्था मोहस्तु परिशेषतः। अर्धप्राप्तिरिति ज्ञेयो दुःखमात्रप्रतिस्मृतेः' इति वाराहे॥ सोऽपि तत एवेति सिद्धम्। 'मूर्च्छा प्रबोधनं चैव यत एव प्रवर्तते। स ईशः परमो ज्ञेयः परमानन्दलक्षणः' इति हि कौर्मे ॥10॥ ॥ इति मुग्धप्राप्त्यधिकरणम् (सम्पत्त्यधिकरणम्) ॥07॥ स्वानापेक्षया, परमात्मनो भेदादनुग्राह्यानुग्राहकभाव इत्यत आह—

When falling into a swoon, the soul has a half entering into Brahman. The following is said in the Varaha Purana, "When the soul is at a distance from the Lord in the heart, he will be in the state of wakefulness; when he is nearer to Him, he is in dreams. When he has entered into the Lord, he sleeps. These three states being of such description, the state of being in a swoon has this only explanation left, that is, it is half entering into the Lord; for in this state there is the sensation of continued pain as observed on recovery". Like the other three states, this too is brought about by the Lord only and from this senseless state, the soul is restored to consciousness by the same Lord. And this is said in Kurma Purana, "He is, the Supreme Lord, only from whom the state of swooning and recovery proceed; for He is of that essence which consists of perfect bliss".

We see things like a jar etc. occupying different positions are different from Brahman, and from each other, and that they are in the relation of being the support and the supported. Similarly Visva, Taijasa, Pragna and other manifestations of the Lord having different places may differ from each other and be of different grades and related to each other as the support and the supported. To prevent such a wrong view, the Sutrakara says:

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॥ स्थानतोऽप्यभेदाधिकरण ॥08॥

॥ STHANATOPYABHEDYADHIKARANA ॥08॥

Sthanatopyabhedyadhikarana (11-13) clears the doubt caused by the Vedic statements which attribute wakefulness and other states to Viswa, Taijasa, Pragna to whom different places are also assigned, and shows that they are all the forms of Brahman only, not limited by time, place etc.,

ॐ न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि ॐ ॥11-334॥

11. Even from the difference of place, no essential difference between the manifestations of the Lord should not be supposed (to arise); for (Sruti declares of Him the identical character) everywhere (i.e., in all places and in all manifestations).

स्थानापेक्षयाऽपि परमात्मनो न भिन्नं रूपम्। 'सर्वेषु भूतेष्वेतमेव ब्रह्मेत्याचक्षते' इति श्रुतिः। 'एकरूपः परो विष्णुः सर्वत्रापि न संशयः। ऐश्वर्यादूपमेकं च सूर्यवद्बहुधेयते' इति मात्स्ये॥ 'प्रतिदृशमिव नैकधाऽर्कमेकं समधिगतोऽस्मि विधूतभेदमोहः' इति च भागवते ॥11॥

Even from differences of places or positions, no manifestation of the Lord becomes different from Him. The Sruti from Atharvana Upanishad says, "The wise say that only Lord is Brahman of perfect excellences present in all celestial and human bodies, in all places like the eye etc.". It is said in the Matsya Purana, "The Lord Vishnu is of identical essence in all His various forms in all places and positions in respect of qualities, powers etc., for He is the Supreme Lord of all powers, and so though He is of one immutable essence and form, He is observed to be of many forms like the Sun". So also the Bhagavata says; "As the wise know Him to be One only like the Sun, present in many forms with reference to every eye, so I, having shaken off the wrong notion of difference between the manifestations of the Lord, understand this Krishna to be the unborn eternal Lord, seated in various

forms, each almighty, in the heart of every one of the embodied beings created by Himself”.

ॐ न भेदादिति चेन्न प्रत्येकमतद्वचनात् ॐ ॥12-335॥

12. If it be said that the identity cannot be admitted on account of statements declaring difference, (we reply), the objection is not valid, on account of the distinct statement in each contest of the absence of difference.

‘कार्यकारणबद्धौ ताविष्येते विश्वतेजसौ। प्राज्ञः कारणबद्धस्तु द्वौ तु तुर्ये न सिद्ध्यतः’ ॥
इति भेदवचनान्नेति चेन्न। ‘एष त आत्माऽन्तर्याम्यमृतः’। ‘अयमेव स योऽयमात्मेदममृतमिदं
ब्रह्मेदं सर्वम्’। ‘अयं वै हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि च। तदेतद्ब्रह्मापूप
र्वमनपरमनन्तरमबाह्यमयामात्मा ब्रह्म सर्वानुभूरित्यनुशासनम्’ इति प्रत्येकमभेदवचनात्
॥12॥

It may be said that the identity of Visva, Taijasa etc. the manifestations of the Lord, cannot be maintained on account of the Sruti in the Mandukya Upanishad declaring difference between them and implying the relation of being the support and the supported, between the Lord and those manifestations, “Those two, Visva and Taijasa, are confined to the cause and effect but Pragna is confined to the cause only. But both these relations cease to be in the fourth”. But this view is wrong; for in Srutis, the Lord declared to be present in various places as Prithvi etc. is at each step shown to be identical with His own supreme essence in. Brihadaranyaka Upanishad says “He is your Lord, the immortal guide within you etc.”. Similarly the non-difference mutually between the manifestations of the Lord, is declared in, “He who is the perfect light, the absolutely immortal, etc. is the same Lord spoken of as the inner guide; and this is the thing eternally blessed and all this world is itself dependent upon Brahman” (Brihadaranyaka Upanishad). Again the non-difference of the various manifestations from the one all-imbued essence of the Lord is declared in, “The ten named Hari are He indeed; the hundred named Narayana, Hari etc., the thousand named Visva etc.; the many named Para etc.

the innumerable named Ajita, Hari etc. are indeed He only; and all this multitude of forms are but Brahman the perfect which has nothing before it, nothing after it, nothing second to it, nothing without it; but which encompasses everything else; and this Brahman is the Lord of all powers and perfect wisdom who directly perceives everything". Brihadaranyaka Upanishad says so and declares "This is the meaning of Rik".

ॐ अपि चैवमेके ॐ ॥13-336॥

13. And also some (sakhins read) thus:

एवमभेदेनैव। चशब्दादनन्तरूपत्वं चैके शाखिनः पठन्ति। 'अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः। ओङ्कारो विदितो येन स मुनिर्नेतरो जनः' इति। अभेदेऽपि भेदव्यपदेशः स्थानभेदादैश्वर्ययोगाच्च युज्यते। ब्रह्मतर्के च - 'बद्धो बन्धादिसाक्षित्वाद्विन्नो भिन्नेषु संस्थितः। निर्दोषाद्वयरूपोऽपि कथ्यते परमेश्वरः' इति ॥13॥॥ इति स्थान(तोऽप्य) भेदाधिकरणम् ॥08॥ रूपवत्त्वादनित्यत्वमित्यतो वक्ति-

Thus, i.e., as absolutely non-different; and also as having innumerable identical forms, some sakhins read of Him in their texts thus: "Though destitute of separate parts, He is of unlimited parts which are all wholes of identical essence. He is the cause of ending all mistaken notions; he is the sage who knows that Lord that is declared by the sacred syllable 'Om' and consists of bliss" (Mandukya Upanishad). Again the statement of separate nature, while the non-difference really exists, proceeds from the difference of places and positions themselves as well as from the inconceivable power of the Lord, and as such it is consistent. It is also said in the Brahma Tarka, "Though the Supreme Lord is destitute of all defects and unassailed by shortcomings, still being the witness and the author of bondage etc. He is called Baddha, that which is bound. Similarly though the Lord is essentially of individual character, still He is spoken of as different individuals on account of His being present in things that are separate".

It has been said that the Lord is of different hues and forms; but that would involve destructibility. In reply to this objection, the Sutrakara says:

॥ अरूपाधिकरण ॥09॥

॥ AROOPADHIKARANA ॥09॥

Aroopadhikarana (14-17) discusses the question what Brahman essentially consists of, His form and colour; and shows that His form, colour etc., are not the product or effect of Prakriti or non-intelligent separable matter.

ॐ अरूपवदेव हि तत्प्रधानत्वात् ॐ ॥14-337॥

14. Indeed it is altogether destitute of colour or form; for it is the Supreme thing and ruler (of all that consists of colour and for viz., Prakriti & etc.).

प्रकृत्यादिप्रवर्तकत्वेन तदुत्तमत्वान्नैव रूपवद्ब्रह्म हि शब्दाद्'अस्थूलमनणु' इत्यादिशुतेश्च।
'भौतिकानि हि रूपाणि भूतेभ्योऽसौ परो यतः। अरूपवानतः प्रोक्तः क्व तदव्यक्ततः परे'
इति च मात्स्ये ॥14॥

The perfect Being is certainly not a thing which has colour or form; for He is Superior to Prakriti, the entity of matter and its products, since He is the sole guide and ruler of their activity. The particle 'indeed', points to the text, "He is neither large nor atomic" etc. (Brihadaranyaka Upanishad). And it is also said in the Matsya Purana, "The colour and forms are the products of the elements and He is far above the influence of, and different from the elements; hence He is called the colourless or formless; and possibly material colour and form cannot be supposed to be found in Him when He is far above the subtle material cause as well as above its presiding deity".

ॐ प्रकाशवच्चावैयर्थ्यम् ॐ ॥15-338॥

15. As in the case of light, the purposelessness of the Srutis declaring hue and form of Brahman does not result; (for Brahman, though without colour and form affected by -

Prakriti or matter - has colour and form constituting His essence).

‘यदा पश्यः पश्यते रुग्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम्। ‘श्यामाच्चबलं प्रपद्ये’ ‘सुवर्णज्योतिः’ – इत्यादिशुक्तीनां च न वैयर्थ्यम्। विलक्षणरूपवत्त्वात्। यथा चक्षुरादिप्रकाशे विद्यमानेऽपि वैलक्षण्यादप्रकाशादिव्यवहारः ॥15॥

As the Lord has colour and form which are of a different nature and essence from those which are the products of Prakriti or matter, the scriptural statements such as the following do not lose their authoritative character as declaring the colour and form of Brahman: Atharvana Upanishad says “When the intelligent soul sees the Lord of golden hue”; “From the Lord of violet hue, I go the Lord of variegated hue”. Taittiriya Upanishad says, “Brahman is the light of golden colour”. Even when there is the light of the eye and other things torches etc. in the house, it is usual to speak of the absence of light and the whole house as being covered with darkness in contradistinction to the great and distinct light of the Sun; similarly the Lord is said to be of no colour, as His colour and form are not the products of the material cause.

ॐ आह च तन्मात्रम् ॐ ॥16-339॥

16. And (the Sruti) declares that the Lord's colour and form consist only of the essence of His self (knowledge and bliss).

वैलक्षण्यं चोच्यते रूपस्य विज्ञानानन्दमात्रत्वं ‘ऐकात्म्यप्रत्ययसारम्’ इति। आनन्दमात्रमजरं पुराणमेकं संतं बहुधा दृष्यमानम्। तमात्मस्थं योऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्’ ॥ इति चतुर्वेदशिखायाम् ॥16॥

The distinct nature of Lord's colour and form as consisting only of perfect knowledge and bliss is declared in the text from Mandukya Upanishad, “That is of the nature which consists wholly and perfectly of intelligence”. And the Chaturveda Sikha says, “That thing consists only of perfect bliss; for it is ever strong without being old; it is the Old since it has no beginning; it is the One and highest; it is unassailed by faults; being one, it appears

as many; those wise men who see such Lord dwelling within them attain eternal happiness, but not others”.

ॐ दर्शयति चाथो अपि स्मर्यते ॐ ॥17-340॥

17. And Sruti shows that; again it is also declared by Smriti.

दर्शयति चानन्दस्य रूपत्वं – ‘तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति’ इति॥ ‘शुद्धस्फटिकसङ्काशं वासुदेवं निरञ्जनम्। चिन्तयीति यतिर्नान्यं ज्ञानरूपादृते हरेः’ इति च मात्स्ये ॥17॥ ॥ इति अरूपाधिकरणम् ॥09॥

Further the following Sruti shows that perfect bliss is the form as well as the essence of the Lord; Atharvana Upanishad says “By means of superior knowledge, the wise see that Brahman which is immortal and shines everywhere, consisting of bliss, both in essence and form”; and in the Matsya Purana, the Smriti shows that the Lord’s form consists of knowledge thus; “The ascetic should contemplate the Lord Vaasudeva, who is like pure crystal and free from all defects, as the Supreme Lord, for the purpose of increasing knowledge; he should not contemplate any other than Vaasudeva whose Self consists of pure wisdom”.

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॥ उपमाधिकरण ॥10॥

॥ UPAMAADHIKARANA ॥10॥

Upamadhikarana (18) refutes the view that the soul is not entirely different from Brahman.

ॐ अत एव चोपमा सूर्यकादिवत् ॐ ॥18-341॥

18. And (if it be said that), for the self-same reasons, the similarity (between the Lord and souls) is the similarity i.e., absolute identity (which exists between the Lord and His manifestations, it is denied; for it (absolute identity cannot

be) just as (it does not exist) between Surya (the Sun), etc. and their images.

यस्मादेवं परमेश्वरस्वरूपाणां मिथो न कश्चिद्वेदः अतः सादृश्याज्जीवस्यापि तथा स्यादिति तस्य प्रतिबिम्बत्वमुक्त्वा च शब्देन भेदं दर्शयति। 'रूपं रूपं प्रतिरूपो बभूव'। 'बहवः सूर्यका यद्वत् सूर्यस्य सदृशा जले। एवमेवात्मका लोके परात्मसदृशा मताः' इत्यादि॥ अथ एव भिन्नत्वतदधीनत्वतत्सादृश्यैरेव सूर्यकाद्युपमा, नोपाध्यधीनत्वादिना ॥18॥ ॥ इति उपमाधिकरणम् ॥10॥ नित्यसिद्धत्वात् सादृश्यस्य नित्यानन्दज्ञानादेर्न भक्तिज्ञानादिना प्रयोजनमित्यतो ब्रवीति—

It may appear that since there is thus no difference whatsoever between the manifestations of the Lord mutually and since there is similarity in the souls also, the same non-difference or absolute identity of the soul with Brahman might be supposed. To refute such a supposition, the Sutrakara, having stated that the soul is an image of the Lord, by the particle 'Cha' (and) shows that he is quite distinct from Him. Sruti and Smriti declare the same thus: "The souls stand as so many reflections with regard to the different forms of the Lord". Brihadaranyaka Upanishad further says, "Just as the many images reflected on the surface of water are like the Sun, so are the little souls of the world said to be like the Lord", and so on.

For the same reasons, that is, only on account of the separate nature of dependence upon, and of likeness to the Lord, the comparison of the images of the Sun etc. is instituted in the case of the soul, not as being conditioned by anything like a mirror etc.

An objection arises to the practice of devotion as follows. Devotion need not be practised, for it has no purpose to serve. It cannot be supposed that the seeing of Brahman is the fruit of devotion; for even by that knowledge there is nothing gained. It cannot be said that the grace of the Lord is a result of the knowledge; for even His grace is productive of no good. Nor could it be supposed that the grace of the Lord yields Moksha; for the Moksha consisting of eternal bliss, wisdom etc. is but the very essence of the soul, and as such it is ever accomplished by him. Nor could it be said that devotion etc. are necessary for the realisation of the existing bliss etc.; for the manifestation of bliss etc. to which the soul is entitled is eternally

ordained; and it is just possible that nature will sometimes manifest itself. Thus the seeking of means such as devotion, knowledge etc. for the sake of release is purposeless.

The similarity as well as the everlasting bliss, knowledge etc. being eternally present in the nature of the soul, there seems no purpose to be served by devotion, knowledge etc. To refute this view, the Sutrakara says:

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॥ अम्बुवदधिकरण ॥11॥

॥ AMBUVADADHIKARANA ॥11॥

Ambuvadadhikarana (19) establishes the usefulness of practising devotion to the Lord.

ॐ अम्बुवदग्रहणात् तु न तथात्वम् ॐ ॥19-342॥

19. In the absence of perception full of water, (i.e., knowledge melting with love and devotion) that state is not (fully realised).

अम्बुवद् स्नेहेन। ग्रहणं ज्ञानम्। भक्तिं विना न तत्सादृश्यं सम्यगभिव्यज्यते। 'यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्' इति हि श्रुतिः। 'महित्वबुद्धिर्भक्तिस्तु स्नेहपूर्वाऽभिधीयते। तथैव व्यज्यते सम्यग्जीवरूपं सुखादिकम्' इति पाद्रे ॥19॥ ॥ इति अम्बुवदधिकरणम् ॥11॥

Perception full of water, i.e., knowledge attended with devotion and without devotion, the likeness which the soul bears to the Lord, does not become fully revealed, for the Sruti as per Katha Upanishad says, "To him whom the gracious Lord chooses, He is accessible; and to him the gracious Lord discovers his pure self". "Bhakti (devotion) is said to consist of the knowledge of its greatness joined to a love for it and it is by such devotion that the bliss etc. which form the essential nature of the soul are fully permitted to be realised" (Padma Purana),

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॥ वृद्धिहासाधिकरण ॥12॥

॥ VRUDDHIHRAASADHIKARANA ॥12॥

Vruddhihraasadhikarana (20-21) shows that the Lord's dispensation is apportioned to the intensity of devotion which the souls are capable of and practise according to their capability.

ॐ वृद्धिहासभाक्त्वमन्तर्भावादुभयसामञ्जस्यादेवम् ॐ ॥20-343॥

20. Of that devotion etc. (a higher degree) and (a lower degree) are to be admitted, as all are included under the devout class; for only then justness on the part of the Lord towards both would be (seen).

तस्य च भक्तिज्ञानदेर्वृद्धिहासभाक्त्वं विद्यते। ब्रह्मादीनामुत्तमानां सर्वेषां भक्तत्वेऽन्तर्भावात्। एवं भक्त्यादिविशेषाङ्गीकारादेवेश्वरस्य ब्रह्मादीनन्यान् प्रति च सामञ्जस्यं भवति। 'साधनस्योत्तमत्वेन साध्यं चोत्तममाप्नुयुः। ब्रह्मादयः क्रमेणैव यथाऽऽनन्दशुतौ शुताः' इति च ब्राह्मे ॥20॥ कृतः? —

Of the devotion, knowledge etc. stated before, there exists the difference of degree in different souls; for the exalted souls like Brahma etc. are included under the category of the devoted and they are entitled to a higher measure of bliss than the Rishis and men of the highest order who are entitled to it in varying degrees. Only on the admission of gradation in the intensity of devotion etc. the even-handedness of the Lord towards Brahma and others on the one hand, and the other souls on the other hand can be explained. It is said in the Brahma Purana thus: "The more efficacious the means are, the more exalted are the fruits which Brahma and other exalted souls obtain only in the order spoken of in the Ananda Sruti. As devotion etc. are superior, Brahma and others obtain superior fruits, in the regular gradation in which they are declared in the Sruti, describing the gradation of bliss in heaven.

Where is this gradation?

ॐ दर्शनाच्च ॐ ॥21-344॥

21. And because it is seen (from Sruti) and (from Smriti).

‘अथात आनन्दस्य मीमांसा भवति’ इत्यारभ्य ब्रह्मपर्यन्तेषु सुखे विशेषदर्शनात्। चशब्दात् स्मृतिः – यथा भक्तिविशेषोऽत्र दृष्यते पुरुषोत्तमे। तथा मुक्तिविशेषोऽपि ज्ञानिनां लिङ्गभेदने’ इति ॥21॥ ॥ इति वृद्धिहासाधिकरणम् ॥12॥ सृष्टिसंहारकर्तृत्वमेवास्य न पालकत्वं स्वतः सिद्धेरित्यत आह—

From the Sruti in the Taittiriya Upanishad, “Then, therefore, begins the inquiry into the gradation of blissfulness”, difference of degree is clearly seen in the bliss enjoyed by the souls from the best of men upwards to Chaturmukha Brahma. The Smriti indicated by ‘and’ is “according as the intensity of devotion to the Lord of lords is seen to differ here while in this world, or among the wise, the gradation is also seen in the enjoyment of bliss in heaven by the released souls after the destruction of the subtle body”.

It may be stated that the Lord is the author only of creation and destruction or the destruction of what is created; but protection too need not be attributed to Him; for protection or continuance of things as created is in the very nature of the world till destruction. To correct this view, the Sutrakara says:

* * *

॥ पालकत्वाधिकरणम् ॥13॥

॥ PALAKATVADHIKARANA ॥13॥

Palakatvadhikarana (22) proves that the Lord is not only the creator, is not only of this or that power, but He is the protector etc., of all and is the Lord of all powers.

ॐ प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॐ ॥22-345॥

22. Also because the same text denies Brahman the limitation of power to the extent spoken of at first and declares Him something more than that.

उक्तं सृष्टिसंहारकर्तृत्वमात्रं प्रतिषिध्य ततोऽधिकं ब्रवीति – ‘नैतावदेना परो अन्यदस्त्युक्षा स द्यावापृथिवी बिभर्ति’ इति। च शब्दात् स्मृतिश्च। ‘सृष्टिं च पालनं चैव संहारं नियमं तथा। एक एव करोतीशः सर्वस्य जगतो हरिः’ इति ब्रह्माण्डे ॥22॥ ॥ इति पालकत्वाधिकरणम् (प्रकृत्यधिकरणम्) ॥13॥ परमात्मापरोक्ष्यं च तत्प्रसादादेव न जीवशक्त्येति वक्तुमुच्यते-

The Sruti having prohibited the idea that the Lord's power is limited to what is said in the earlier part of the text itself, declares in the latter part something more of Him than what has been said, like “Not of this extent only; there is something more; He who showers everything desired by the devoted, supports and nourishes both heaven and earth” (Rigveda). The term ‘also’ (cha) implies the following Smriti speaking to the same effect: “The creation, protection and destruction and order of the whole world are the work of the one Lord Hari only, for He is almighty” (Brahmanda Purana).

Further the direct knowledge of the Supreme Lord can be obtained only through His grace by intense devotion, not merely by other efforts of the soul. To make this truth clear, the utmost subtlety of the Lord is affirmed in the following Sutra.

* * *

॥ अव्यक्ताधिकरण ॥14॥

॥ AVYAKTADHIKARANA ॥14॥

Avyaktadhikarana (23-27) establishes that the Supreme Being is always non-manifest and cannot be manifested by the mere force of our efforts and He of His own accord reveals Himself when pleased with our devotion.

Hereby it is shown that our devotional endeavours to win His grace must be as intense as possible and can never be too great.

ॐ तदव्यक्तमाह हि ॐ ॥23-346॥

23. That (Brahman) is non-manifest (i.e., transcending all perception); for (scripture) says that.

अव्यक्तमेव तद्ब्रह्म स्वतः। 'अरूपमक्षरं ब्रह्म सदाऽव्यक्तं च निष्फलम्। यज्ज्ञात्वा मुच्यते जन्तुरानन्दश्चाक्षयो भवेत्' इति कौण्ठरव्यश्रुतिः ॥23॥

That, Brahman, is by nature always non-manifest; (hence in obtaining the direct vision of the Lord, the soul's efforts are of no avail without His grace). Accordingly the Kauntaravya Sruti says, "Brahman is the Imperishable, is never manifest; it is without (physical) form or colour, without parts; having seen whom the soul obtains release, undiminishable and eternal bliss".

ॐ अपि संराधने प्रत्यक्षानुमानाभ्याम् ॐ ॥24-347॥

24. However intensely devout the worship may be, (Brahman remains but non-manifest), as apparent (to the wise) and inferred (by others).

आराधनेऽप्यव्यक्तमेव। ज्ञानिप्रत्यक्षेणेतरेषामतिसूक्ष्मत्वलिङ्गादनुमानेन। 'न तमाराधयित्वाऽपि कश्चिद्वत्कीकरिष्यति। नित्याव्यक्तो यतो देवः परमात्मा सनातनः' इति ब्रह्मवैवर्ते ॥24॥ नित्याव्यक्तरूपेण तथैव तिष्ठति। व्यक्तं किञ्चिद्वृत्तं गृहीत्वा दृश्यते। यथाऽन्यादयस्तन्मात्रारूपेणादृश्या अपि स्थूलरूपेण दृश्यन्त एवमिति चेन्न।

Even when He is worshipped with intense devotion and sought to be propitiated, Brahman remains only non-manifest. He is understood by such direct perception by the wise; and by other people, by means of inference from its characteristic of being most subtle. This is said in Brahma Vaivarta: "No one could make it reveal itself even by the intensely devout worship; for He the blessed and eternal Lord of all, is eternally non-manifest".

Brahman in His eternal and subtle form remains but non-manifest for ever; however He may assume some visible form and become cognisable, just as fire, water and earth etc. are invisible in their undeveloped or un-evolved state but are perceptible in their phenomenal forms, so, the same may be said of Brahman. But this supposition cannot be made, for,

ॐ प्रकाशवच्चावैशेष्यम् ॐ ॥25-348॥

25. And as there is in the case of light (fire etc.), no difference exists (in the case of Brahman).

अग्न्यादिवत् स्थूलसूक्ष्मत्वविशेषाभावात्। 'नासौ सूक्ष्मो न स्थूलः पर एव स भवति तस्मादाहुः परम इति' – इति माण्डव्यश्रुतेः। 'स्थूलसूक्ष्मविशेषोऽत्र न क्वचित् परमेश्वरे। सर्वत्रैकप्रकारोऽसौ सर्वरूपेष्वजो यतः' इति च गारुडे॥ 'अव्यक्तव्यक्तभावौ च न क्वचित् परमेश्वरे। सर्वत्राव्यक्तरूपोऽयं यत एव जनार्दनः' इति च कौर्मे ॥25॥ तर्हि किं यत्नेनेत्यत आह—

For there are no differences of forms as developed and undeveloped, as there are in the case of fire etc. (water and earth). Accordingly the Mandavya Sruti says, "He is not the subtle or undeveloped, nor the gross or developed; far different indeed is He; therefore they call Him the Highest and absolutely different". It is said in the Garuda Purana also: "In the Supreme Lord, the different states of being subtle and gross do not happen to be at any time or place; for the Lord who is not produced or not an effect, is identically the same in all the forms - manifest or non-manifest"; also the Kurma Purana says, "In the Supreme Lord the change of states of being manifest and unmanifest never occurs. For this Lord who rescues the soul from birth is always of non-manifest essence",

If Brahman is thus absolutely non-manifest or imperceptible, then of what avail are all the endeavours after His realisation? The Sutrakara answers this question in the following Sutra.

ॐ प्रकाशश्च कर्मण्यभ्यासात् ॐ ॥26-349॥

26. And there is light (possibility of perception dawning upon the soul) as the practice of devotion etc., is intense (towards the object Brahman).

विषयभूते तस्मिन्नेव श्रवाणाध्यभ्यासात् प्रकाशश्च भवति। आत्मा वा अरे द्रष्टव्यः श्रोदव्यो मन्तव्यो निदिध्यासितव्यः' – इति शुतेः ॥26॥ नित्याव्यक्तस्य कथं प्रकाशः इत्यत उच्यते—

Of Him who is the object of inquiry and devotion, direct vision too results from the constant and intense practice of study etc., for the Sruti in Brihadaranyaka Upanishad says, “Verily Atman is to be seen, and for that to happen, He is to be heard, to be thought and to be deeply contemplated”.

How is it then possible that he who is never manifest reveals Himself: This query is answered in the following.

ॐ अतोऽनन्तेन तथा हि लिङ्गम् ॐ ॥27-350॥

27. Hence (from authority as to the Lord's being non-manifest and becoming manifest) the revelation is possible through the grace of the Lord of boundless powers; for scripture also conveys an indication to that effect.

उभयत्र प्रमाणभावात् तत्प्रसादादेव प्रकाशो भवति। 'तस्याभिध्यानाद्योजनात् तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः' – इति लिङ्गात्। युज्यते च तस्यानन्तशक्तित्वात्। नित्याव्यक्तोऽपि भगवानीक्ष्यते निजशक्तिः। तमृते परमात्मानं कः पश्येतामितं प्रभुम्' – इति नारायणाध्यात्मे ॥37॥ ॥ इति अव्यक्ताधिकरणम् ॥14॥ स्वरूपेणानन्दादिना कथमानन्दित्वादिरित्यत उच्यते—

As there are authorities to support both the statements of being non-manifest and becoming manifest, the light revealing Him comes only through His grace, not by the influence of the means adopted by the

individual. This is understood from the characteristic attributes indicated by the Sruti in the Svetasvatara Upanishad: "Through the gracious will of the Lord whose grace is obtained, by devoting the mind to Him and constantly contemplating Him in the true light, the mundane bondage which had no beginning wholly melts away at the end". Further this is possible since the Lord is of boundless powers. The same is stated in the Narayanadhyatma: "Though the glorious Lord is eternally non-manifest, still in virtue of His own powers, He reveals Himself to the vision of the eligible; but for the grace of the Supreme Lord, who could see Him, the immeasurable and almighty Being"?

If Brahman essentially consists of bliss, knowledge etc. how can He be called also the blissful, wise etc.? To solve this difficulty, the following is stated.

* * *

॥ अहिकुण्डलाधिकरण ॥15॥

॥ AHIKUNDALADHIKARANA ॥15॥

Ahikundaladhikarana (28-31) explains how the Supreme Being and His attributes are absolutely identical and how they can be still spoken of in different terms. This question furnishes the basis for the category of Vishesha propounded in Madhva's philosophy.

ॐ उभयव्यपदेशात् त्वहिकुण्डलवत् ॐ ॥28-35॥

28. But Brahman is both bliss and the blissful, on account of scripture declaring Him as both, even as the serpent's coils.

‘आनन्दं ब्रह्मणो विद्वान्’। ‘अथैष एव परम आनन्दः’ – इत्युभयव्यपदेशादहिकुण्डलवदेव युज्यते। यथाऽहिः कुण्डली कुण्डलं च। तुशब्दात् केवलश्रुतिगम्यत्वं दर्शयति ॥28॥

In such Srutis as Taittiriya Upanishad, the following, "he who knows the bliss of Brahman"; in Brihadaranyaka Upanishad, "now he is the perfect bliss", the Lord being spoken of both as the blissful and bliss, both conceptions

are admissible just as it is the case of the coils of the serpent, i.e., just as the serpent is one having coils, and is also coils. By the term, 'But', the Sutrakara points out that Brahman and His attributes being known only through scripture, no contradiction or inconsistency should arise from reasoning.

ॐ प्रकाशाश्रयवद्वा तेजस्त्वात् ॐ ॥29-352॥

29. Like that (the Sun) which is the abode of light as well as light, Brahman's both the quality and the qualified (lustre and lustrous), on account of His being of lustrous character.

यथाऽऽदित्यस्य प्रकाशत्वं प्रकाशित्वं च, एवं वा दृष्टान्तः। तेजोरूपत्वाद्ब्रह्मणः ॥29॥

Or the illustration may be taken thus; just as the Sun is both lustre and lustrous, so is Brahman; for Brahman, like the Sun, is essentially of the luminous nature.

ॐ पूर्ववद्वा ॐ ॥30-353॥

30. Or like prior time.

यथैक एव कालः पूर्व इत्यवच्छेदकोऽवच्छेद्यश्च भवति। अतिसूक्ष्मत्वापेक्षयैष दृष्टान्तः। स्थूलमतीनां च प्रदर्शनार्थमहिकुण्डलदृष्टान्तः। प्रकाशवत् कालवद्वा यथाऽङ्गे शयनादिकम्। ब्रह्मणश्चैव मुक्तानामानन्दोऽभिन्न एव तु' इति नारायणाध्यात्मे। 'आनन्देन त्वभिन्नेन व्यवहारः प्रकाशवत्। कालवद्वा यथा कालः स्वावच्छेदकतां व्रजेत्' इति ब्राह्मे ॥30॥

Just as the same Time when it is spoken of as prior Time becomes the measure and the measured, so also Brahman is both bliss and blissful. This illustration is given for the satisfaction of those minds that are capable of perceiving very subtle distinctions. The illustration of the serpent's coils is meant to inform the less gifted. This is said in the Narayanadhyatma: "Though the bliss of the Lord and of the released souls is identical with their essential nature, it is still spoken of as something related to them, as in the case of light or time; though bliss is absolutely identical with Brahman, it is spoken of as a property of His, by virtue of the principle or Viseshā of viewing an identical thing in different aspects; just as the state of sleep which is nothing different from the body in sleep, is spoken of being related

to the body, as if it were a different thing, for example, in the phrases, 'the body in sleep', 'the body sleeps'; also in the Padma Purana, Brahman and His bliss which are identical are spoken of as the qualified and quality just as light or time which becomes their own measure, is.

ॐ प्रतिषेधाच्च ॐ ॥31-354॥

31. And because of the denunciation.

'एकमेवाद्वितीयम्'। 'नेह नानाऽस्ति किञ्चन' इति भेदस्य ॥31॥ ॥ इति उभयव्यपदेशाधिकरणम् (अहिकुण्डलाधिकरणम्) ॥15॥

Of separate nature between Brahman and His bliss etc., by Srutis such as the following, "Brahmans is but one, identical with His wisdom, bliss and other qualities and His own essential manifestations etc., and to which there is no equal or superior". Katha Upanishad says "In Brahman there is not the slightest difference as the qualified and quality".

* * *

॥ परमताधिकरणम् ॥16॥

॥ PARAMATHADHIKARANA ॥16॥

Paramathadhikarana (32-34) teaches that the excellent attributes of Brahman are not of the same kind as those known in the world denoted by the same terms, but that the same terms are used only to assist our understanding.

ॐ परमतः सेतून्मानसम्बन्धभेदव्यपदेशेभ्यः ॐ ॥32-355॥

32. (The qualities of Brahman are of a different nature), on account of His being declared as the bridge, as that which is beyond measure (absolutely perfect), as related (the original of the reflected qualities in the soul), and as being quite distinct from those of the world.

न चानन्दादित्वाल्लोकानन्दादिवत्। 'एष सेतुर्विधृति' 'य एष आनन्दः परस्य' 'एष नित्यो महिमा ब्राह्मणस्य' इति सेतुत्वं ह्युच्यते। 'यतो वाचो निवर्तन्ते' इत्युन्मानत्वम्। 'एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति' इति संबन्धः। 'अन्यज्ञानं तु जीवानामन्यज्ज्ञानं परस्य च। नित्यानन्दाव्ययं पूर्णं परज्ञानं विधीयते' इति भेदः॥ अतोऽलौकिकत्वात् परमेव ब्रह्मानन्दादिकम् ॥32॥

The bliss etc. of Brahman should not be thought to be similar to those of the world, though they are spoken of by the same words; but they are quite distinct in nature from those of the world. For in the following texts and the like: "This bliss is the bridge that supports"; "This which is the bliss of the perfect". Brihadaranyaka Upanishad says "This is the immortal glory of the Brahman", the Lord's bliss is designated as the bridge or the support of all. In the text, "That from which speech recoils" from Taittiriya Upanishad, immeasurableness is told of the Lord and of His excellences. In the text from Brihadaranyaka Upanishad, "All other beings live but by a drop of the bliss of the Lord", the relation between the Lord and the world is shown. And the separate nature is shown thus: "The knowledge of the souls is a different thing, the knowledge of the perfect Lord is a different thing. For the knowledge of the Supreme is declared as perfect, wholly and eternally of blissful and immutable nature". Therefore on account of their being essentially different in nature from those of the world, Brahman's bliss etc. are surely quite distinct.

ॐ दर्शनात् तु ॐ ॥33-356॥

33. And because (the bliss etc. of the soul) are perceptible.

दर्शनादेवचान्यानन्दादीनाम्। 'अदृष्टमव्यवहार्यमव्यपदेश्यं सुखं ज्ञानमोजो बलमिति ब्रह्म णस्तस्माद्ब्रह्मेत्याचक्षते तस्माद्ब्रह्मेत्याचक्षते' इति कौण्डिन्यश्रुतिः ॥33॥ अप्रसिद्धस्य कथमानन्द इत्यादिव्यपदेश इत्यतो वक्ति —

For the very reason that the bliss etc. of the souls are given in perception while those of the Lord are not, the distinct nature of the latter is settled. The Kaundinya Sruti also says "Unperceived, indescribable and inconceivable

are the bliss, wisdom, power and strength of Brahman; hence they call Him Brahman, hence they call him Brahman”.

Then how does that come to be designated ‘bliss’ which is not within the range of perception of the world? In reply to this question, the Sutrakara says:

ॐ बुद्ध्यर्थः पादवत् ॐ ॥34-357॥

34. The designation is to aid the understanding, as in the case of the word ‘foot’.

जीवेश्वरसम्बन्धज्ञापनार्थमप्रसिद्धोऽपि पादो यथा पादशब्देन व्यपदिश्यते ‘पादोऽस्य विश्वा भूतानि’ इति तथा। ‘अलौकिकोऽपि ज्ञानादिस्तच्छब्दैरेव भण्यते। ज्ञापनार्थाय लोकस्य यथा राजेव देवराट्’ इति च पाद्वे ॥34॥ ॥ इति परानन्दा(परमता)धिकरणम् ॥16॥ परानन्दमात्रत्वे कथं ब्रह्माद्यानन्दादीनां विशेष इत्यत उच्यते —

For the purpose of inculcating into our mind the relation between the Lord and the soul, though he is distinct from the Lord’s Amsas and quite unlike the foot which is so called in the world, still the whole world is designated a ‘foot’ of God, as in the text from Rigveda, “All beings are His foot”. So also are the Lord’s qualities spoken of by words that have obtained usage in the world. The Padma Purana has the following to the same effect: “The wisdom etc. of the Lord are none of the world; they are spoken of by the same terms to assist the understanding of the world; as in the familiar illustration, “As the king of men is in this world, so is the king of the gods in heaven”.

If the bliss etc. of all the souls are only the reflection of the Lord’s, then how to account for the difference of the same qualities in Brahma and other souls? To clear this doubt the following is stated.

* * *

॥ स्थानविशेषाधिकरण ॥17॥

॥ STHAANAVISESHADHIKARANA ॥17॥

Sthaanaviseshdhikarana (35-36) teaches that the bliss etc., of Brahma and other souls are only the reflection of the Lord's bliss etc., and that the souls may still be different and of different grades and capacities.

ॐ स्थानविशेषात् प्रकाशादिवत् ॐ ॥35-358॥

35. The difference arises from the peculiar character of the place (receptacle or the reflecting surface), as in the case of the Sun's light, etc.

यथाऽऽदित्यस्य दर्पणादिस्थानविशेषात् प्रतिबिम्बविशेष एवमानन्दादेरपि।
'ब्रह्मादिगुणवैशेष्यादानन्दः परमस्य च। प्रतिबिम्बत्वमायाति मध्योच्चादिविशेषतः' इति
वाराहे ॥35॥

Just as there is a difference of character in the images or reflections of the Sun caused by the peculiarities of the receptacle or the reflecting surface such as a looking glass, lens etc., so the bliss etc. of the Lord being the same, the reflected bliss etc. become different when they are reflected in Brahma and other souls, only on account of the souls' own peculiarities, viz., essential character, devotion and other virtues. This is said in the Varaha Purana: "The bliss etc. become reflected in different ways according to the peculiarities of character and qualities in Brahma and other souls of the three grades, the middling, the exalted and the inferior".

ॐ उपपत्तेश्च ॐ ॥36-359॥

36. And because of its possibility

‘ऐश्वर्यात् परमाद्विष्णोर्भक्त्यादीनामनादितः। ब्रह्मादीनां सूपपन्ना ह्यानन्दादेर्विचित्रता’ इति हि पाद्मे ॥36॥ ॥ इति स्थानविशेषाधिकरणम् ॥17॥ ध्यानकाले यच्चित्ते दृष्यते तदेव ब्रह्मरूपम्। अतः कथमव्यक्ततेत्यत आह—

The possibility or reasonableness of the gradation is conveyed by the statement in the Padma Purana: “From the inconceivable powers of the Lord Vishnu and from the eternal gradation of devotion etc. the difference of bliss etc. in Brahma and other souls, becomes strictly reasonable”.

What is seen with the mental eye during meditation is Brahman's form: then how could He be said to be non-manifest? To refute this objection, the Sutrakara says:

* * *

॥ तथान्यत्वाधिकरणम् ॥18॥

॥ TATHANYATVADHIKARANA ॥18॥

Tathanyatvadhikarana (37) teaches that the form seen during meditation through the force of imagination is not Brahman; thus maintains the previous conclusion that brahman is non-manifest.

ॐ तथाऽन्यत् प्रतिषेधात् ॐ ॥37-360॥

37. Equally Brahman is different (from what is cognised during meditation); for it is prohibited (to look upon that as such).

यथा जीवानन्दादेरन्यद्ब्रह्म तथोपासाकृतादपि। ‘यन्मनसा न मनुते येनाहुर्मनो मतम्। तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते’ इति प्रतिषेधात्। ‘पश्यन्ति परमं ब्रह्म चित्ते

यत्प्रतिबिम्बितम्। ब्रह्मैव प्रतिबिम्बे यदतस्तेषां फलप्रदम्॥ तदुपासनं च भवति प्रतिमोपासनं यथा। दृश्यते त्वपरोक्षेण ज्ञानेनैव परं पदम्। उपासना त्वापरोक्ष्यं गमयेत् तत्प्रसादतः' इति च ब्रह्मतर्के ॥37॥ ॥ इति प्रतिषेधाधिकरणम् (तथान्यत्वाधिकरणम्) ॥18॥ देशकालान्तरेऽन्यतोऽपि सृष्ट्याधिर्युक्तेत्यतो ब्रूते-

Just as Brahman's bliss etc. is distinct from the bliss etc. of the soul, so He is different from that which is produced in the mind during meditation. For the Sruti from Talavakara Upanishad prohibits its identification with Brahman thus: "That which is not thought of by the mind but by which the mind is known, that only is known to be Brahman but not this which is perceived in meditation". This is from Brahma Tarka. "They look upon what is reflected in the mind during meditation as the supreme Brahman; for in that reflection Brahman is actually present bestowing fruits on them. So the contemplation of the image is like the contemplation of Brahman in symbols. The highest Lord is to be seen only by light or wisdom. Meditation would secure His grace which leads to the direct perception of the Supreme Being".

In a different region and at a different time, creation etc. may actually proceed from somebody other than Brahman. To prevent such a doubt, the Sutrakara says:

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॥ सर्वगतत्वाधिकरण ॥19॥

॥ SARVAGATHATVADHIKARANA ॥19॥

Sarvagathatvadhikarana (38) reassures us that by this non-manifest all-imbued Brahman alone the universe is created, destroyed etc., and is in fact subject to all changes of state. Hence the necessity is shown for concentrated devotion to Him.

ॐ अनेन सर्वगतत्वमायामयशब्दादिभ्यः ॐ ॥38-361॥

38. From Him only (creation etc. proceed in all places and at all times), because of His being (for that purpose) declared to be present everywhere, and called Mayamaya (possessed of all powers and the necessary will) by scripture etc.

सर्वदेशकालवस्तुष्वनेनैव सृष्ट्यादिकं प्रवर्तते। 'एष सर्व एष सर्वगत एष ईश्वर एषोऽचिन्त्य एष परमः' – इति भाल्लवेयश्रुतिः – 'सर्वत्र सर्वमेतस्मात् सर्वदा सर्ववस्तुषु। स्वरूपभूतया नित्यशक्त्या मायाख्यया यतः॥ अतो मायामयं विष्णुं प्रवदन्ति सनातनम्' इति चतुर्वेदशिखायाम्॥ आदिशब्दादन्यत्र प्रमाणाभावाच्च ॥38॥ ॥ इति सर्वगतत्वाधिकरणम् ॥19॥ कर्मापेक्षत्वात् फलदानस्य तदेव ददातीति न वाच्यम्। कुतः? –

In all places, at all times, with regard to everything, only by Him, creation etc. are made. And the Bhallaveya Sruti says, "He is all, He is in all, He is the ruler of all, He is inconceivable, He is highest". In the Chaturveda Sikha, His power and purpose are declared thus: "In all places, at all times, among other things everything proceeds from Him, from His eternal power called Maya which is the very essence of the Lord; hence they call Vishnu, the eternal of the eternal, Mayamaya or the one who measures or makes everything by the power of His will. Further by the term 'etc.' the Sutrakara implies there is absolutely no proof to support the suppositions to the contrary.

Since the dispensation of fruit rests upon Karma or action, it should not be supposed that Karma itself bestows the fruit. Why?

* * *

॥ फलदानाधिकरण ॥20॥

॥ PHALADAANADHIKARANA ॥20॥

Phaladaanadhikarana (39-42) establishes that Brahman is the sole dispenser of the fruits of which Karma or Dharma is said to be the means.

ॐ फलमत उपपत्तेः ॐ ॥39-362॥

39. The fruit (is obtained) from Him only, for this is possible (reasonable).

अत एवेश्वरात् फलं भवति। न ह्यचेतनस्य स्वतः प्रवृत्तिर्युज्यते ॥39॥

Only from the Lord alone, the fruit is obtained; for it cannot be from the inanimate Karma, which is incapable of independent activity.

ॐ शुतत्वाच्च ॐ ॥40-363॥

40. Also because (of His being) declared (as the giver of fruits) by scripture.

‘विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणम्’ इति ॥40॥

Thus from Brihadaranyaka Upanishad: “Brahman in perfect wisdom, perfect bliss, the gracious donor of rewards to him that makes offerings to Him. Brahman is highly pleased with those that know Him and set their heart on Him”.

ॐ धर्म जैमिनिरत एव ॐ ॥41-364॥

41. The Dharma is the reward and it springs from Him only; Jaimini holds this view from such (Sruti).

यतः फलं तदेव कर्मेश्वराद्भवति। ‘एष होव साधु कर्म कारयति’ इति शुतेरिति जैमिनिः ॥41॥

Only that Karma springs from the Lord which is the cause of fruit. Thus Jaimini thinks, from the scriptural statement from Kaushitaki Upanishad, “Indeed He only causes the soul to do the righteous deed etc.”.

ॐ पूर्व तु बादरायणो हेतु व्यपदेशात् ॐ ॥42-365॥

42. Badarayana says the aforesaid (Brahman), (as well as the Dharma are the cause of fruit) as they are declared to be

such (in general terms); but with a difference (viz., Brahman is the agent and Karma is the means).

परस्य कर्मणश्चोभयोः फलकारणत्वेऽपि न कर्म परप्रवर्तकम्। पर एव कर्मप्रवर्तकः।
'पुण्येन पुण्यं लोकं नयति पापेन पापम्' इति हेतुव्यपदेशात्। 'द्रव्यं कर्म च कालश्च' इति
च ॥42॥॥ इति फलदानाधिकरणम् ॥20॥

Though the Supreme Being and Karma are both the cause of fruit, Karma does not guide the Supreme Being; on the other hand it is the Supreme Being that guides and rules our action. Thus the fact of their being the cause of fruit in different ways is declared in the text from Shat-Prashna, "He leads the soul to the world of happiness in consideration of his righteousness, or to the world of misery in consideration of his unrighteousness". And the glorious Lord confers knowledge on the devoted for his righteousness, and absolves him from sin and leads him to eternal bliss; such is the boundless mercy of the Lord. The mere instrumentality of Karma has already been spoken of in the text, "Matter, Action, Time, etc. exist or cease to exist at the pleasure of the Lord".

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचिते श्रीमद्ब्रह्मसूत्रभाष्ये तृतीयाध्यायस्य
द्वितीयः पादः ॥03-02॥

**Thus is the Second paada of the third Chapter of Srimad Brahma
Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada
Charya ॥03-02॥**

तृतीयाध्यायः (साधनाध्यायः) ॥03॥

THIRD CHAPTER (SADHANADHYAYA) ॥03॥

तृतीयः पादः ॥03-03॥ THIRD PAADA ॥03-03॥

This treats Upasana which means inquiry into Brahman, viz., study, investigation and reasoning, contemplation and meditation. Only the devout are fit for it and only from such means the direct knowledge of Brahman arises. Upasana is of two kinds, (1) study etc., and (2) deep meditation. The former is the only foundation on which meditation can rise. This point forms the subject of the first Adhikarana. For only when all scripture is carefully studied and every statement is realised as consistent and reasonable, judgement becomes strong, doubts and misapprehensions are ended so that one can practise meditation with perfect concentration.

उपासनाऽस्मिन् पाद उच्यते। सर्वपरिज्ञानं प्रथमत उच्यते-

In this Paada, meditation is described. Here, it is established that an accurate knowledge of all that is conveyed by the whole body of scripture is necessary to be acquired by eligible.

॥ सर्ववेदाधिकरणम् ॥01॥

॥ SARVEVEDADHIKARANA ॥01॥

Sarvevedadhikarana (1-5) proves the necessity of studying and understanding what all the Vedas mean, for there is only one taught by the Vedas acceptable to all. It is pointed out that the knowledge which every one of the eligible is fit to acquire is the result of his research into the whole body of the Vedas, partial inquiry never leading to a complete and thorough idea.

ॐ सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात् ॐ ॥01-366॥

1. (Brahman) is the object of that knowledge which results from the conclusion of an inquiry into ALL scripture; for the injunctions, etc. are not special.

अन्तो निर्णयः। 'उभयोरपि दृष्टोऽन्तः' इति वचनात्। सर्ववेद निर्णयोत्पाद्यज्ञानं ब्रह्म। 'आत्मेत्येवोपासीत' इत्यादिविधीनां तदुक्त युक्तीनां चाविशिष्टत्वात् ॥01॥

The word 'Anta' used in the aphorism means 'conclusion'. as it is used in "The Anta (conclusion) as to both is perceived etc." (Bhagavad Gita). Then Brahman is the object of that perception which is produced by the consistent conclusion arrived at by a careful study of all the Vedas, For the Brihadaranyaka Upanishad says, "Meditate on Him as the Atman only", - this and similar injunctions and the reasoning comprehended by them are not of a special character since they apply equally to all grades of devotees.

ॐ भेदान्नेति चेदेकस्यामपि ॐ ॥02-367॥

2. Should it be said that the (injunctions) differ (in different Sakhas), there is no ONE Brahman conveyed by all scripture, (we reply the reasoning) is not valid, on account of (the statements describing Brahman) being different even in the same Sakha.

‘विज्ञानमानन्दं ब्रह्म’ ‘सत्यं ज्ञानमनन्तं ब्रह्म’ इत्यादि प्रतिशाखमुक्तिभेदान्नैकाधिकारि विषयाः सर्वशाखा इति चेन्न। एकस्यामपि शाखायां ‘आत्मेत्येवोपासीत’ ‘ॐ खं ब्रह्म’ इत्यादिभेददर्शनात् ॥02॥

As in these different texts, viz., from Brihadaranyaka Upanishad “Brahman is pure wisdom and bliss”; Taittiriya Upanishad says “Brahman is truth, is knowledge, is perfect”, and so on, in every branch the description being different, it may be stated that all the Sakhas are not meant to be studied by one and the same eligible individual. But this view is wrong; for in one and the same branch, we find varying statements as, from Brihadaranyaka Upanishad, “Meditate on Him as the Atman only”, “Brahman is only happiness, Brahman is perfect bliss, and so on.

ॐ स्वाध्यायस्य तथात्वेन हि समाचारेऽधिकाराच्च ॐ ॥03-368॥

3. And because the study of scripture is such (general i.e., extending over the whole), indeed on account of the injunction being such with regard to it, and because there is eligibility for observing all the permitted (enjoined) duties, and for understanding all scripture.

‘स्वाध्यायोऽध्येतव्यः’ इति सामान्यविधेः। हिशब्दात् – वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना’ इति स्मृतेः। ‘सर्ववेदोक्तमार्गेण कर्म कुर्वीत नित्यशः। आनन्दो हि फलं यस्माच्छाखाभेदो ह्यशक्तिजः॥ सर्वकर्मकृतौ यस्मादशक्ताः सर्वजन्तवः। शाखाभेदं कर्मभेदं व्यासस्तस्मादचीकृपत्’ – इति समाचारे सर्वेषामधिकाराच्च ॥03॥

The injunction or rule from Taittiriya Aranyaka, “The sacred study of the Vedas should be made”, is general and is applicable to all. Everyone entitled to study the Vedas may study all of them and it is not restricted to a particular branch. And from the Smriti indicated by the term ‘indeed’ would imply, “By the twice born the whole Veda is to be studied and understood with all its hidden meaning”. And all those that study and understand the Vedas are also fit for properly observing the duties prescribed in them as conveyed by the following: “Every person ought to the best of his powers to do duties daily in the way defined by all the Vedas; for, from such observance, the

highest bliss results. The division of the Vedas into branches is due to the incapability (of the students generally; for all the twice born persons are not able to discharge all the prescribed duties; and accordingly Vyasa has instituted the division of the Vedas and the division of duties.”

ॐ सलिलवच्च तन्नियमः ॐ ॥04-369॥

4. And that injunction is analogous to the case of water.

यथा सर्वं सलिलं समुद्रं गच्छत्येवं सर्वाणि वचनानि ब्रह्मज्ञानार्थानीति नियमः। आग्नेये च – ‘यथा नदीनां सलिलं शक्ये सागरं भवेत्। एवं वाक्यानि सर्वाणि पुंशक्त्या ब्रह्मवित्तये’ इति ॥04॥

Just as the natural law is that all water goes to the sea, so also is the rule that all speech is meant to lead to the knowledge of Brahman; and it is said in the Agneya Purana, “Just as the water of all rivers would, if possible, find its way to the sea, so all words according to the ability of the person lead to the knowledge of Brahman”.

ॐ दर्शयति च ॐ ॥05-370॥

5. And (Sruti) directly shows (that).

‘सर्वेश्वर वेदैः परमो हि देवो जीज्ञास्योऽसौ नाल्पवेदैः प्रसिद्धयेत्। तस्मादेनं सर्ववेदानदीत्य विचार्य च ज्ञातुमिच्छेन्मुमुक्षुः’ – इति चतुर्वेदशिखायाम्। ‘सर्वान् वेदान् सेतिहासान् सपुराणान् सयुक्तिकान्। सपञ्चरात्रान् विज्ञाय विष्णुर्ज्ञेयो न चान्यथा’ इति ब्रह्मतर्कः ॥05॥
॥ इति सर्ववेदान्तप्रत्ययाधिकरणम् ॥01॥ सर्ववेदैर्ज्ञेयो नोपास्योऽशक्यत्वादित्यत आह-

In the Chaturveda Sikha it is said:”For the Lord cannot be realised by means of studying limited portions of scripture; so the Supreme Lord is to be inquired into by a study of all the Vedas; therefore he who seeks release should endeavour to know the Lord by studying and deciding as to the true meaning of, all the Vedas”. It is also said in the Brahma Tarka, “Only on the proper study and understanding of all the Vedas supplemented by a study of Itihasas, Puranas and the doctrines of logical principles guiding

their interpretation (Mimamsas), Vishnu is possible to be known, not otherwise”.

An objection arises here, Brahman should be only known by a complete study of all the Vedas, but need to be contemplated as consisting of all the attributes given in all the Vedas as it would be impossible for one individual. In reply, the Sutrakara says:

* * *

॥ उपसंहाराधिकरण ॥2॥

॥ UPASAMHARADHIKARANA ॥2॥

Upasamharadhiakarana (6-9) establishes that meditation requires that the one who contemplates to collect or comprehend in one mental act all the excellent attributes of the Lord declared by all the Vedas.

ॐ उपसंहारोऽर्थाभेदाद्विधिशेषवत् समाने च ॐ ॥06-37॥

6. All the qualities (of Brahman), positive or negative, are to be made the object of one comprehensive mental act (of a single concept, for the sake of meditation), as it is prescribed; like the acts enjoined upon (the person, e.g., Sandhyavandana) and that, too, only in the case of all excellences befitting (the supremacy of the Lord).

सर्ववेदोक्तान् गुणान् दोषाभावांश्चोपसंहृत्यैव परमात्मोपास्यः। ‘उपास्य एकः परतः परो यो वेदैश्च सर्वैः सह चेतीहासैः। सपञ्चरात्र्यै सपुराणैश्च देवः सर्वगुणैस्तत्र तत्र प्रतीतैः’ – इति भाल्लवेयश्रुतिः। आग्नेये च– विधिशेषाणि कर्माणि सर्ववेदोदितान्यपि। यथा कार्याणि सर्वैश्च सर्वाण्येवाविशेषतः॥ एवं सर्वगुणान् सर्वदोषाभावांश्च यत्नतः। योजयित्वैव भगवानुपास्यो नान्यथा क्वचित् इति॥ समानविषये चोपसंहारः। न तु ‘सोऽरोदीत्’ इत्यादिनाम् – गुणैरेव स तूपास्यो नैव दोषैः कथञ्चन। गुणैरपि न तूपास्यो यो पूर्णत्वविरोधिनः’ इति बृहत्तन्त्रे ॥06॥

The Supreme Lord is to be contemplated necessarily with a comprehension of all the excellences and absence of defects declared by all the Vedas. The

Bhallaveya Sruti says: "The glorious One who is Higher than the High is to be contemplated as declared by all the Vedas together with the Itihasas, Pancharatra, Puranas; and as possessing all the excellences revealed in the various parts of them". And this is said also in the Agneya Purana: "Just as all are bound to do, if possible, all the duties described and enjoined upon them by all the Vedas, so the glorious Lord is to be contemplated after having endeavoured to comprehend in Him at once all the excellences and absence of all defects together; and this rule does not vary by time, place of person".

And the comprehension should be only of the attributes which are of the same kind, which become the supremacy of the Lord; but not as such as are conveyed by the text in the Taittiriya Upanishad, "He wept, etc.". The Brihat Tantra also says this: "He is to be contemplated only as possessing excellences, and never as having any defects; further He is not to be contemplated as possessing even those qualities which are contrary to the idea of His being perfect".

ॐ अन्यथात्वं शब्दादिति चेन्नाविशेषात् ॐ ॥०७-३७२॥

7. If it be said that the contrary too (i.e., absence of necessity for a comprehensive concept of all the qualities) is seen from scripture, we reply it is not; for there is no special authority to support that view.

‘आत्मेत्येवैपासीत’ इतिशब्दादुपसंहारस्यान्यथात्वमिति चेन्न। एते गुणा नोपास्य इति विशेषवचनाभावात्। ‘सर्वैर्गुणैरेक एवेशिताऽसावुपासितव्यो न तु दोषैः कदाचित्’ – इति विशेषवचनाच्च – आत्मेत्यवधारणमनात्मत्वनिवृत्त्यर्थम् ॥०७॥

From the statement from Brihadaranyaka Upanishad, "He should meditate on Him as the Atman only", it may be supposed that the opposite viz. prohibition of comprehension appears to be meant; hence there is no necessity for it. But this view is to be rejected; for there is no special statement that such and such qualities are to be contemplated and such not; on the other hand, there is the express injunction, "With all the excellences, this Lord who is the one Ruler is to be contemplated, but never with defects".

The emphasis in the text quoted in support of the objection is intended to exclude the idea of Anatman with regard to Atman.

ॐ न वा प्रकरणभेदात् परोवरीयस्त्वादिवत् ॐ ॥08-373॥

8. The comprehension is to be secured or not, according to the difference of the subject, as is the case of attributes of 'Absolute supremacy, etc.'

प्रकरणभेदान्नवोपसंहारः कार्यः। परोवरीयस्त्वादिषु तावदेव ह्युक्तम् ॥08॥

According to the difference of the subject, the comprehension of all the attributes is to be or not to be secured, for, in the passages teaching the contemplation of Brahman with the attributes of 'Absolute supremacy, etc.' only that much is declared.

ॐ सङ्ज्ञातश्चेत् तदुक्तमस्ति तु तदपि ॐ ॥09-374॥

9. If it be said that, (all Scripture being a collection of) the Lord's names, (each name declaring the qualities of the Lord, the comprehension of the qualities is to be secured), we agree to it; so it has been said; (and) there is indeed that (authority) also.

सर्वविद्या'उक्त्वासोऽहं नामविदेवास्मि नात्मवित्' इति वचनात् सर्वस्य ब्रह्मनामत्वात् तदुपसंहारः कार्यः। 'नामत्वात् सर्वविद्यानां गुणानामुपसंहृतिः। कार्यैव ब्रह्मणि परे नात्र कार्या विचारणा' इति च ब्रह्मतर्कः॥ इति चेत् सत्यम्। उक्तो ह्युपसंहारः। तत्प्रमाणमप्यस्त्येव। 'नाम वा एता ब्रह्मणः सर्वविद्यास्तस्मादेकः सर्वगुणैर्विचिन्त्यः' - इति कौण्डिन्यश्रुतौ ॥09॥॥ इति उपसंहाराधिकरणम् ॥2॥

In the Chandogya Upanishad, Narada having told Sanatkumara of his knowledge of all the Vidyas, says; "Such as I am, I know but the name, not Atman"; from this statement, it is clear that all scripture consists of Brahman's names' therefore it is necessary to comprehend all the attributes connoted by the words of Scripture. This is also said in the Brahma Tarka: "As all the Vidyas consist of Brahman's names which are meant to convey

the attributes of Brahman, the comprehension of all the attributes is to be necessarily secured in contemplating Brahman the perfect, and this brooks no question". This view is partially acceded; for this comprehension has already been stated to be a requisite; and indeed there is also that i.e., authority for it, in the Kaundinya Sruti: "All these Vidyas are indeed the names of Brahman, therefore the one Vishnu is to be contemplated, with the comprehension in Him of all the qualities declared by the names i.e., Vidyas".

* * *

॥ प्राप्तैधिकरण ॥03॥

॥ PRAPTYDHIKARANA ॥03॥

Praptydhikarana (10) states that the power of comprehension differing in the different souls, the number of attributes meditated on together will be what each comprehends.

ॐ प्राप्तेश्च समञ्जसम् ॐ ॥10-375॥

10. And (both the views) are justifiable according as (eligibility and the power of comprehension) exist.

युज्यते चोपसंहारोऽनुपसंहारश्च योग्यताविशेषात्। 'गुणैःसर्वैरुपास्योऽसौ ब्रह्मणा परमेश्वरः। अन्यैर्यथाक्रमं चैव मानुषैः कैश्चिदेव तु' इति भविष्यत्पर्वणि ॥10॥ इति प्राप्तैधिकरणम् ॥03॥

It is consistent to make the statement that all the qualities are to be comprehended in one mental act or that they are not to be comprehended, as eligibility or capability of the souls differ. The following is said in the Bhavishyat Parva: "By Chaturmukha Brahma, the Supreme Lord is to be meditated on with the complete comprehension of all the qualities; by the other gods etc. only to the appropriate extent according to their capability; but by men only with the comprehension of a few qualities.

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॥ सर्वाभेदाधिकरण ॥04॥

॥ SARVABHEDADHIKARANA ॥04॥

Sarvabhedadhikarana (11) shows that it is necessary for Brahma and other exalted souls to comprehend many attributes corresponding to their rank in the scale of eligibility and the fruit they are entitled to.

ॐ सर्वाभेदादन्यत्रैव ॐ ॥11-376॥

11. (Owing to their contemplation of Brahman) with the comprehension of all the qualities without any restriction, these are eligible for a different kind (of fruits, that is, exalted fruits).

सर्वगुणयुक्तत्वेनोपासनादन्यत्रैव फले ब्रह्मादयो भवन्ति। 'संपूर्णोपासनाद्ब्रह्मा संपूर्णानन्दभाग्यवेत्। इतरे तु यथायोगं सम्यङ् मुक्तौभवन्ति हि' इति पाद्रे ॥11॥ ॥ इति सर्वाभेदाधिकरणम् ॥04॥ सर्वेषां मुमुक्षूणां कियन्नियमेनोपास्यमिति आह-

Since they meditate on Brahman as possessing all the qualities of having comprehended them in one mental act, Brahma and others are eligible for altogether different results of exalted blessings in heaven. The Padma Purana says: "Chaturmukha Brahma can become the receptacle of perfect bliss, on account of his perfect meditation; while others according to their capability and intensity of devotion are eligible for final release and for the enjoyment of perfect bliss, of full measure with regard to each".

Now a question arises whether there is any restriction to the number of qualities to be contemplated, or whether contemplation is at all to be made by all those who seek release. In answering this question, the Sutrakara says:

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॥ आनन्दाद्यधिकरण ॥05॥

॥ ANANDADHIKARANA ॥05॥

Anandadhikarana (12) teaches that bliss and certain other qualities of Brahman are to be contemplated by every one seeking Moksha, as they correspond to the chief result to be attained in Moksha.

ॐ आनन्दादयः प्रधानस्य ॐ ॥12-377॥

12. Bliss and other (qualities are to be contemplated) for the sake of the main (purpose).

प्रधानफलस्य मोक्षस्यार्थे आनन्दो ज्ञानं सदात्मैत्युपास्य एव। 'सच्चिदानन्द आत्मेति ब्रह्मोपासा विनिश्चिता। सर्वेषां च मुमुक्षूणां फलसाम्यादपेक्षिता' इति ब्रह्मतर्के ॥12॥॥
इति आनन्दाद्यधिकरणम् ॥05॥

Towards the accomplishment of eternal blessedness, release and the main fruit, the Lord used to be contemplated as Bliss, Intelligence, the Faultless and the Master. The following is said in the Brahma Tarka; "The meditation of Brahman by all that seek release is, it is concluded, to be made with the comprehension that Brahman is the faultless, is bliss, is intelligence and is the master; and such meditation is necessary, as corresponding to the result, for that only would lead to the desired release, since the result would correspond to meditation".

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॥ प्रियशिरस्त्वाधिकरण ॥06॥

॥ PRIYASHIRASTVADHIKARANA ॥06॥

Priyashirastvadhikarana (13) points out an exception.

ॐ प्रियशिरस्त्वाद्यप्राप्तिरुपचयापचयौ हि भेदे ॐ ॥13-378॥

13. (Such qualities as) Joy being its head, or not meant (for the contemplation of all) but only meant for some; for there being difference (in the results), there must be greater or less (intensity of meditation).

फलभेदार्थमुपचयापचययोर्भावान्न सर्वेषां प्रियशिरस्त्वादिगुणोपासाप्राप्तिः। 'नैव सर्वगुणाः सर्वरूपास्या मुक्तिभेदतः। विरिञ्चस्यैव यन्मुक्तावानन्दस्य सुपूर्णता' इति हि वाराहे ॥13॥
॥ इति प्रियशिरस्त्वाधिकरणम् ॥06॥

As there is increase or decrease, that is the greater or less intensity of meditation according to the comprehension of greater or a less number of attributes in one mental act so as to cause the diversity of results, all are not eligible for contemplating the Lord with the special attributes such as 'Joy been His head', etc. In the Varaha Purana it is said, "All the qualities or not to be contemplated in the Lord in detail by all; for there is gradation in the released state, and to such contemplation Virincha, the Chaturmukha Brahma only is entitled; for his bliss in heaven is of the highest measure".

* * *

॥ इतराधिकरण ॥7॥

॥ ITHARAADHIKARANA ॥7॥

Itaraadhikarana (14) states that the gods have according to their eligibility to contemplate an increasing number of qualities.

ॐ इतरे त्वर्थसामान्यात् ॐ ॥14-379॥

14. And the other (qualities) are to be necessarily comprehended in one mental act by others, according to the results they are entitled to.

इतरे गुणाः फलसाम्यापेक्षयोपसंहर्थाः ॥14॥ ॥ इति इतराधिकरणम्
(फलसाम्याधिकरणम्) ॥07॥ उपसंहारानुपसंहारप्रमाणमाह —

The other qualities viz., all those that are between the four mentioned for men and all that is meant for Brahma with reference to the different results to which the gods etc. are entitled, are to be comprehended in one mental act during meditation.

In the following two Sutras, the reason for the wider comprehension and the narrower one is shown by the Sutrakara.

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॥ अध्यानाधिकरण ॥08॥

॥ ADHYANADHIKARANA ॥08॥

Adhyanadhikarana (15-16) discusses the optional nature of contemplating and comprehending the attributes more or less, by the different souls; and adduces reasons for each of the alternatives.

ॐ आध्यानाय प्रयोजनाभावात् ॐ ॥15-380॥

15. For the purpose of meditation (all the attributes are declared by Scripture), on account of the absence of any (other) purpose.

आध्यानार्थं हि सर्वे गुणा उच्यन्ते प्रयोजनान्तराभावात्॥ 'ज्ञानार्थमथ ध्यानार्थं गुणानां समुधीरणा। ज्ञातव्याश्चैव ध्यातव्या गुणाः सर्वेऽप्यतो हरेः॥ नान्यत् प्रयोजनं ज्ञानाध्यानात् कर्मकृतेरपि। श्रवणाच्चाथ पाठाद्वा विद्याभिः कञ्चिदिष्यते' इति परमसंहितायाम्॥ 'गुणाः सर्वेऽपि वेत्तव्या ध्यातव्याश्च न संशयः। नान्यत् प्रयोजनं मुख्यं गुणानां कथने भवेत्॥ ज्ञानाध्यानसमायोगाद्गुणानां सर्वशः फलम्। मुख्यं भवेन्न चान्येन फलं मुख्यं क्वचिद्भवेत्' इति ब्रह्मतन्त्रे ॥15॥

Indeed only for the sake of inducing proper meditation all the qualities of the Lord are declared by scripture, and there exists no other purpose for the declaration. Accordingly the Parama Samhita, says: "The declaration of the qualities is made for the purpose that they may be known and contemplated as existing in Brahman; hence all the qualities are necessary to be known and to be contemplated in Hari, the purifier, and no other purpose could be seen in the Vidyas than that they are necessary for knowledge and contemplation, the performance of duties enjoined by Scripture, the study and repetition of Scripture". In the Brihat Tantra also it is said, "Doubtless all the qualities should be known and contemplated, and no other purpose of any importance could be seen in their description, and from combining knowledge and meditation together of all the qualities, the most important of all ends is to be obtained, for that most important end cannot be achieved by any other means".

ॐ आत्मशब्दाच्च ॐ ॥16-381॥

16. And from the Sruti containing the word 'Atman', (limited comprehension is meant in the case of some).

'आत्मेत्येवोपासीत' इत्यनुपसंहारप्रमाणम् ॥16॥॥ इति अध्यानाधिकरणम् ॥08॥

Brihadaranyaka Upanishad says. "He should meditate on HIm as the 'Atman' only"; this Sruti furnishes authority for limited comprehension of the attributes in contemplation by some.

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॥ आत्मगृहीत्यधिकरण ॥09॥

॥ ATMAGRUHITYADHIKARANA ॥09॥

Atmagruhityadhikarana (17) clears the doubt produced by the option discussed above, whether bliss etc., should or should not be contemplated along with 'Atmatva'.

ॐ आत्मगृहीतिरितवदुत्तरात् ॐ ॥17-382॥

17. By the term 'Atman', all the four, bliss etc. are comprehended, as appears from the subsequent sentence, just as it is the case in other texts.

न च 'आनन्दादयः प्रधानस्य' इत्युक्तिविरोधः। यतः 'सत्यं ज्ञानमनन्तम् ब्रह्म। 'विज्ञानमानन्दम् ब्रह्म' इति वेदेवात्मशब्दगृहीतिः। 'अत्र ह्येते सर्व एकीभवन्ति' इत्युत्तरात्। 'आनन्दानुभवत्वाच्च निर्दोषत्वाच्च भण्यते। नित्यत्वाच्च तथाऽऽत्मेति वेदवादिभिरीश्वरः' इति बृहत्तन्त्रे ॥17॥॥ इति आत्मगृहीत्यधिकरणम् ॥09॥

Further the emphasis in the phrase 'as the Atman only' is consistent with the statement made in the Sutra, "Bliss etc, for the sake of the main purpose"; for just as in the texts, "Brahman is truth, is wisdom is perfect:" (Taittiriya Upanishad), "Brahman is pure wisdom, bliss" (Brihadaranyaka

Upanishad), the adjuncts are taken to imply other attributes also. So the term 'Atman' in the text under question implies all the four attributes; for the subsequent sentence has "Indeed in Him, the Atman spoken of, all these qualities meet" (Brihadaranyaka Upanishad). And it is said in the Brihat Tantra thus: "Because of His being in the experience of perfect bliss and wisdom, eternal and destitute of defects, the Lord of Lords is called Atman by those that understand and expound the Vedas".

* * *

॥ अन्वयाधिकरण ॥10॥

॥ ANVAYADHIKARANA ॥10॥

Anvayadhiharana (18) teaches that all should contemplate Atmatva the attributes connoted by the term 'Atman'.

ॐ अन्वयादिति चेत् स्यादवधारणात् ॐ ॥18-383॥

18. (Should it be said that limited comprehension could not have been meant by the Atma Sruti) as the word Atman connotes all the qualities, we do admit it also, on account of the emphasis.

सर्वगुणानामान्वय आत्म शब्दे भवति। 'आप्तव्याप्तेरात्मशब्दः परमस्य प्रयुज्यते' इति वचनादिति चेत् सत्यम्। स्याच्चयैवं। आत्मेत्येवेत्यवधारणात्। अन्यथा सर्वोपसंहारवचनविरोधात् ॥18॥ ॥ इति अन्वयाधिकरणम् ॥10॥

It may be said that in the word 'Atman', there is the declaration of all the qualities, as appears from the statement, "The word 'Atman' is used to denote the Supreme on account of His being perfect in all qualities". Truly this also may be, as it is evident from the emphasis thrown upon the word Atman thus, 'As the Atman only', otherwise the statement requiring the perfect comprehension of all the qualities in one mental act would be contradicted, for in the single mental act of Brahma, all the attributes of the Lord are simultaneously presented by the single word Atman; and this

is what is meant by comprehension in this connection; and this is possible only when the word connotes all the attributes.

* * *

॥ कार्याधिकरण ॥11॥

॥ KARYADHIKARANA ॥11॥

Karyadhikarana (19) teaches the qualities of Brahman should be contemplated as those not found in the things of the world.

ॐ कार्याख्यानादपूर्वम् ॐ ॥19-384॥

19. As the effect (the released state) is a result which is said to be none of the world, the qualities to be comprehended and contemplated in Brahman should be, (none of the world), different from those of the world.

‘अलौकिकास्तस्य गुणा ह्युपास्य अलौकिकं मुक्तिकार्यं यतोऽस्य’ इति कार्याख्यानादन्यत्रादृष्टा एव गुणा उपास्याः ॥19॥ ॥ इति कार्या(ख्यान)धिकरणम् ॥11॥

In the text, “The qualities of Brahman are not like those of the world; therefore only qualities not found in others in the world are to be contemplated in Him; for the result of the contemplation viz., heavenly existence is different from everything of the world; “the nature of the effect, viz., Mukti being thus described, only the qualities that do not form part of the world’s nature are to be contemplated.

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॥ समानाधिकरण ॥12॥

॥ SAMANAADHIKARANA ॥12॥

Samaanaadhikarana (20-21) shows that the result corresponds to the means, i.e., the meditation practised.

ॐ समान एवं चाभेदात् ॐ ॥20-385॥

20. Still, the comprehension (in the case of some) must be only of general attributes, the special not being different from (being implied by them).

अपूर्वत्वेऽपि समानानामेवोपसंहारः। न तु त्रिविक्रमत्वादीनां कादाचित्कानां पृथक्त्वेन। नित्यविक्रान्त्यादिष्वन्तर्भावात् ॥20॥

Even among the extraordinary attributes, the comprehension must take place only of the general attributes but not of the occasional attributes separately such as 'being three-footed'; for they are implied and included in the general attributes of the eternal prowess of the Lord.

ॐ सम्बन्धादेवमन्यत्रापि ॐ ॥21-386॥

21. (But in the case of Brahma), the same (i.e., comprehension) even of the other attributes is admitted, on account of their being (eternally) connected (with Brahman), (in his comprehension).

परमात्मसम्बन्धित्वेन नित्यत्वात् त्रिविक्रमत्वादिष्वप्युपसंहार्यत्वं युज्यते। 'गुणास्त्रैविक्रमाद्याश्च संहर्तव्या न संशयः। विरिञ्चस्यैव नान्येषां स हि सर्वगुणाधिकः' इति ब्रह्मतन्त्रे ॥21॥ इति समानाधिकरणम् ॥12॥

Such qualities as 'being three-footed', etc. being connected with the Supreme and hence being eternal are fit to be comprehended in detail during meditation by Chaturmukha Brahma. This is said in the Brihat Tantra also: "Doubtless the quality of 'being three-footed' and all others are to be comprehended only by Brahma; and others are not entitled to it; for he is the most exalted by his virtues of all the eligible".

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॥ नवाविशेषणाधिकरण ॥13॥

॥ NAVAVISESHANADHIKARANA ॥13॥

Navavisesahanadhikarana ((22-23) settles a further question whether all should contemplate the qualities connoted by the term 'Atman'.

ॐ न वा विशेषात् ॐ ॥22-387॥

22. (The term 'Atman') may or may not (connote all the qualities) according to difference of (qualification or eligibility).

न वा ऽऽत्मशब्देन सर्वगुणगृहीतिः। अधिकारिविशेषात् ॥22॥

The comprehension of all the qualities by the term 'Atman' may or may not arise, as the eligible differ in their capabilities and qualifications.

ॐ दर्शयति च ॐ ॥23-388॥

23. And the Sruti (distinctly) shows that.

'सर्वान् गुणानात्मशब्दो ब्रवीति ब्रह्मादीनामितरेषां न चैव' इति भाल्लवेयश्रुतिः ॥23॥
इति विशेषणाधिकरणम्(नानाधिकरणम्) ॥13॥

It is the Bhallaveya Sruti which runs thus, "With regard to Brahma and others, the word 'Atman' declares all the qualities, but it does not, with regard to others".

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॥ संभृत्यधिकरण ॥14॥

॥ SAMBHRUTYADHIKARANA ॥14॥

Sambhrutyadhikarana (24) points out certain attributes are not to be contemplated by all.

ॐ सम्भृतिद्युव्याप्तपि चातः ॐ ॥24-389॥

24. For the same reason the attributes of being the 'nourisher' and the 'pervader of all by light', are also not meant for contemplation by all.

सम्भृतिद्युव्याप्ती अपि देवादीनामुपसंहर्तव्ये नान्येषाम्। अत एव योग्यताविशेषात्। 'देवा दीनामुपास्यास्तुभृतिव्याप्त्यादयो गुणाः। आनन्दाद्यास्तु सर्वेषामन्यथाऽनर्थकृद्भवेत्' इति च ब्रह्मतर्के ॥24॥ ॥ इति संभृत्यधिकरणम् ॥14॥ यस्यां विद्यायां महागुणा उच्यन्ते सोत्तमानामितराऽन्येषामिति चेन्न —

“Being the nourisher' and 'Being the pervader light' are also attributes to be comprehended in the meditation by the gods, etc. not by others; for the same reason of on account of the difference of eligibility or capability. It is said in the Brihat Tantra thus: “The qualities of being the 'nourisher', and the 'all-pervader' etc. are only meant to be contemplated by the gods, while bliss and other qualities are meant for all; otherwise, the contemplation in violation of this rule might be productive of evil consequences”.

A doubt may arise thus: That Vidya in which a large number of the attributes is given, is meant for the exalted souls; and the other Vidyas for other souls. But this view is to be rejected; for,

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॥ पुरुषविद्याधिकरण ॥15॥

॥ PURUSHAVIDYADHIKARANA ॥15॥

Purushavidyadhikarana (25) answers the question why the qualities declared in all the Vedas should be known by a study of all the Vedas if they are found to be given in a particular portion.

ॐ पुरुषविद्यायामपि चेतरेषामनाम्नानात् ॐ ॥25-390॥

25. The attributes are to be comprehended from all the Vidyas because even in Purusha-Vidya, (while some only are mentioned), some others are not.

पुरुषसूक्तोक्तविद्यायामपि केषांचिद्गुणानामनाम्नानात्। 'सर्वतः पौरुषे सूक्ते गुणा विष्णोरुदीरिताः। तत्रापि नैव सर्वेऽपि तस्मात् कार्योपसंहृतिः' इति ब्रह्मतर्कः ॥25॥ इति पुरुषविद्याधिकरणम् ॥15॥

For even in the Vidya or knowledge conveyed by the Purusha Sukta, which is considered the highest of all the Vidyas, some of the qualities required to be known by the eligible are not declared. The Brahma Tarka says: "Throughout the Purusha Sukta, the qualities of Vishnu are declared more than in any other; even there all the qualities are not exhaustively described; hence they are to be comprehended from a study of all Scripture".

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॥ वेधाद्यधिकरण ॥16॥

॥ VEDHADHIKARANA ॥16॥

Vedhadhikarana (26) excludes some other qualities as not being fit to be contemplated by all.

॥ ॐ वेधाद्यर्थभेदात् ॐ ॥26-391॥

26. (The attributes conveyed by such terms as) 'Kill, etc.' (of piercing etc.) (are not meant to be comprehended in contemplation by all), on account fo the result being of a different character.

‘भिन्धि विद्धि शुणीहीति फलभेदेन सर्वशः। यत्यादीनां तेष्वयोगान्नाधिकार्येकता भवेत्। अयोग्योपासनादीयुरनर्थं चार्थनाशनम्’ इति बृहत्तन्त्रे ॥ इति वेधाद्यधिकरणम् ॥16॥ मुक्तस्योपासना कर्तव्या न वेत्यतो ब्रवीति –

The Brihat Tantra says thus: “To such forms of contemplation as ‘O Lord break the strength of the wicked; pierce them; destroy them’ all are not entitled; for it is not fit that ascetics should contemplate in such manner, since the purpose thereof is of a different character and does not behove ascetics. Hence eligibility is not the same in all. And by the improper form of contemplation, their souls might not only spoil their purpose, but bring positive evil upon themselves”.

A question arises whether the released soul in heaven has or has not to perform meditation. In reply the Sutrakara says:

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॥ हान्यधिकरणम् ॥17॥

॥ HANYADHIKARANA ॥17॥

Hanyadhikarana (27-28) states that even the released meditate on God and thereby emphasises the indispensability of practising meditation as the means.

ॐ हानौ तूपायनशब्दशेषत्वात् कुशाच्छंदस्तुत्युपगानवत् तदुक्तम् ॐ ॥27-392॥

27. In fact even in the released state, the released perform meditation, but only at their pleasure, just as the twice-born (even after the due course of duty is over) are of their own accord repeating Yajus (praises) and Saman (songs) with the sacred grass in their hand; for all the injunctions end in leading the soul to knowledge and thereby to Brahman; and this is declared by Scripture.

नियतस्वाध्यायानन्तरं स्वेच्छया कुशाग्रहणस्तुत्युपगानवदेव मोक्ष उपासनादिः।
 'ब्रह्मविदाप्नोति परम्' इति मोक्षवाक्यशेषत्वादितरेषाम्॥ तच्चोक्तम् 'एतत् सामगायत्रास्ते'
 इत्यादि। ब्रह्मतर्कं च- 'मुक्ता अपि हि कुर्वन्ति स्वेच्छयोपासनं हरेः। नियमानन्तरं विप्राः
 कुशाद्यैरप्यधीयते' इति॥ 'कृष्णो मुक्यैरिज्यते वीतमोहैः' इति च भारते ॥27॥

Just as the twice-born after the performance of the daily study enjoined upon them, viz., Brahma Yagna, they recite the praises Yajus and other mantras and the songs of Sama Veda wearing merely at their pleasure the Kusa Pavitra on their finger; so also meditation etc. in the world of heaven are performed by the blessed of their own accord. For all the other injunctions are only subservient to the statement from Taittiriya Upanishad referring to the final beatitude, viz., "he who knows Brahman attains to the Highest (Brahman)". And this optional performance of devotion etc. by the released is spoken of in such texts as "He remains singing the Saman" (Taittiriya Upanishad); also in the Brahma Tarka, "Indeed even those that have attained to heavenly bliss perform of their own accord the meditation of Hari, just as Brahmins after their regular duty recite the Vedas, observing the rule of wearing Kusa grass etc. sitting with their face to the east etc.". Further, the Bharata says: "Krishna the Lord of perfect bliss is worshipped by the released from whom all wrong knowledge is swept".

ॐ साम्परायेतर्तव्याभावात् तथा हान्ये ॐ ॥28-393॥

28. The devotion in heaven is optional, for then (there) they have nothing to cross over; thus some Sakhins read.

स्वेच्छयैवेत्यङ्गीकर्तव्यम्। मुक्तस्य तीर्णत्वात्। 'तीर्णो हि तदा सर्वा भवति' इति हान्ये पठन्ति। वायुप्रोक्ते च - 'स्थितप्रज्ञत्वमाप्ता ये ज्ञानेन परमात्मनः। ब्रह्मलोकं गताः सर्वे ब्रह्मणा च परं गताः। तीर्णतर्तव्यभागश्च स्वेच्छयोपासते परम्' इति ॥28॥ ॥ इति मुक्तोपासनाधिकरणम् (पा. हान्यधिकरणम्) ॥17॥ कर्मापि कुर्वन्ति न वेत्याह -

The devotion of the released is to be admitted only as proceeding from his own choice, for he has crossed over everything undesirable; and some Sakhins actually read thus from Brihadaranyaka Upanishad, "For then the soul has crossed over all miseries and become directly related to the Lord

that is seated in the heart of all”; and this is said also in the Vayuprokta: “Those that have attained to the stability of wisdom by the knowledge of the Supreme Being, and thereby to the region of Brahma, having there received initiation from him to go to the Supreme Being along with Brahma; and when they have thus crossed over all that is to be got rid of, they meditate on the Lord, only at their choice”.

Next in reply to the question whether the released are or are not engaged also in the performance of sacrificial and other acts, the Sutrakara says:

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॥ छन्दादिकरण ॥18॥

॥ CHHANDADHIKARANA ॥18॥

Chhandadhikarana (29-31) discusses whether the released are bound to perform the holy acts. It is stated that they may or may not do as they please. Otherwise they cannot be said to be released and it is reasonable that what is purely the means ceases to be pursued when the end is gained. Hence it becomes clear that even in Samsara, meditation has to be chiefly practised.

ॐ छन्दत उभयाविरोधात् ॐ ॥29-394॥

29. On account of the absence of either (cause), they perform holy acts at their choice.

स्वेच्छया कुर्वन्ति न वा। बन्धप्रत्यवाययोरभावात् ॥29॥

At their choice they do or do not perform holy acts, for they are neither bound to do, nor liable to any evil consequences by omitting to do.

ॐ गतेरर्थवत्त्वमुभयथाऽन्यथा ह विरोधः ॐ ॥30-395॥

30. Only when it is optional or only when there is neither compulsion to do nor fear of violation, the attainment of heaven is an accomplishment; otherwise it would be

contradictory to (inconsistent with) (the notion or state of release and blessedness).

बन्धप्रत्यवायाभावे हि मोक्षस्यार्थवत्त्वम्। अन्यथा मोक्षत्वमेव न स्यात्॥ 'कदाचित् कर्म कुर्वन्ति कदाचिन्नैव कुर्वन्ते। नित्यज्ञानस्वरूपत्वान्नित्यं ध्यायन्ति केशवम्॥ तीर्णतर्तव्यभागा ये प्राप्तानन्दाः परात्मनः। प्रत्यवायस्य बन्धस्याप्यभावात् स्वेच्छया भवेत्' इति हि ब्रह्माण्डे ॥30॥

Only when the compulsion to do and liability to punishment for omission are absent, the state of being released or heavenly existence would be an end worth seeking and accomplishing; otherwise it would be no release at all. And the Brahmanda Purana has the following to the same effect: "Those that have crossed over all misery that is to be got over and have attained to the blessed existence by the grace of the Lord, sometimes perform acts; sometimes they do not at all; but their very essence consisting of eternal wisdom and knowledge, they always meditate in the Lord of Lords; for they are neither in bondage nor in fear of omission and they do everything only of their own accord".

ॐ उपपन्नस्तल्लक्षणार्थोपलब्धेलोकवत् ॐ ॥31-396॥

31. And on account of their (the released) having obtained the fruit, of which it (action) is the cause (means), this state (i.e., performing acts at their pleasure) is but reasonable, as in the instances of the world.

उपपन्नश्चैवम्भावः। प्राप्तत्वात् तल्लक्षणस्य फलस्य। यथा लोके विद्यर्थत्वेन विष्णुक्रमणादिकं कृत्वा समाप्तकर्मेच्छया करोति न करोति च ॥31॥ ॥ इति छन्दादिकरणम् ॥18॥

This state of the optional performance or omission of acts by the released souls is also reasonable; for they have fully achieved the fruit to which duties can lead them; and this is also a matter of observation in the world, viz., that, after having performed such duties as Vishnu-Kramana forming part of a main act enjoined upon him and accomplished the latter, the sacrificer may or may not at his will observe Vishnu-Kramana.

॥ अनियमाधिकरण ॥19॥

॥ ANIYAMADHIKARANA ॥19॥

Aniyamadhikarana (32) declares that no one who has seen the Lord and known Him directly fails to attain Moksha.

ॐ अनियमः सर्वेषामविरोधाच्छब्दानुमानाभ्याम् ॐ ॥32-397॥

32. There is no restriction or exception to the (release) of all (that have directly seen the Lord), on account of there being nothing (said) against it, and on account of (the authority of) the Word and inference.

प्राप्तज्ञानानामपि केषांचिन्मुक्तिप्राप्तिः केषांचिन्न, यथोपसंहारनियम इति न मन्तव्यम्। 'सर्वगुणा ब्रह्मणैव ह्युपास्या नान्यैर्देवैः किमु सर्वैर्मनुष्यैः' - त्युपसंहारविरोधादन्यत्रा विरोधात्। 'न कश्चिद्ब्रह्मवित् स्मृतिमनुभवति मुक्तो ह्येव भवति तस्मादाहुः स्मृतिहेति' इति कौण्डिन्यश्रुतेश्च। यथा केषाञ्चिन्मोक्ष एवमन्येषामित्यनुमानाच्छ ॥32॥ ॥ इति अनियमाधिकरणम् ॥19॥

It should not be supposed that even of those that have attained the direct perception of the Lord, some obtain release and some do not, as in the matter of comprehending the qualities of Brahman; for though there is a restriction with regard to the comprehension of the attributes for the purpose of contemplation, as in the text, "All the qualities are to be contemplated by Brahma only but not by the other gods even; much less by men"; there is no such prohibition or restriction as to Moksha. This may be seen from the Kaundinya Sruti, "No one that has known Brahman is subject to the experiences of life in this world - Samsara; he certainly becomes, released, casting off Samsara. Hence they call Him the end of Samsara".

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॥ यावदधिकाराधिकरण ॥20॥

॥ YAVADADHIKARADHIKARANA ॥20॥

Yavadadhikaradhikarana (33-34) proves that the eligible are graded according to their powers of meditation etc., both in life here and in their heavenly existence, and shows how this absence of equality cannot affect their blessedness in heaven.

ॐ यावदधिकारमवस्थितिराधिकारिकाणाम् ॐ ॥33-398॥

33. The rank (in the heavenly world) of the eligible is (graded) just according to their eligibility.

यथा यथाऽधिकारो विशिष्यते एवं मुक्तावानन्दो विशिष्यते। 'मनुष्येभ्यो गन्धर्वाणां गन्धर्वेभ्यः ऋषीणामृषिभ्यो देवानां देवेभ्य इन्द्रस्य इंद्रादुद्रस्य रुद्राद्ब्रह्मण एष ह्येव शतानन्दः' इति चतुर्वेदशिखायाम्। अध्यात्मे च — 'ज्ञानं चोपासनं चैव मुक्तावानन्द एव च। यथाधिकारं देवानां भवन्त्येवोत्तरोत्तरम्' इति ॥33॥

As their eligibility for meditation is greater, their blessedness in heaven is also of greater intensity. Accordingly, the Chaturveda Sikha says, "The bliss of the Gandharvas is greater than that of men; that of Rishis than that of the Gandharvas; that of the gods than that of Rishis; that of Indra than that of the gods, that of Rudra than that of Indra, that of Brahma than that of Rudra, and he (Brahma) indeed is Satananda (blessed a hundred times)". The following is in the Adhyatma; "Knowledge, meditation and the bliss in heaven, all increase in degree and measure as the gods stand higher in rank one over another".

ॐ अक्षरघियां त्वविरोधः सामान्यतद्भावाभ्यामौपसदवत् तदुक्तम् ॐ ॥34-399॥

34. But the gradation (inequality) among the released does not become the cause of variances (jealousy etc.) between them, because they have their mind set on (Brahman) the Imperishable and are all equal (in being free from defects);

and (the inferiors) are indebted to the superiors, as the pupil is to the master).

न चासमत्वेन विरोधो भवति। ब्रह्मधीत्वाद्दोषाभावसाम्यादुत्तमेभ्योऽन्येषां भावाच्च। औपसदवच्छिष्यवत्। उक्तं च तुरशुतौ – ‘नानाविधा जीवसङ्घा विमुक्तौ न चैव तेषां ब्रह्मधियां विरोधः। दोषाभावाद्गुरुशिष्यादिभावाल्लोकेऽपि नासौ किमु तेषां विमुक्तेः’ इति ॥34॥ ॥ इति यावदधिकाराधिकरणम् ॥20॥

From the absence of equality between the released, jealousy etc. does not arise between them: for all have attained to the direct knowledge of Brahman, and are free from defects or shortcomings, in which respect they are all equal; and there is the grace of the superiors to which the souls of lower grades are indebted. This may be illustrated by the case of the pupil who has moved himself to the preceptor that leads him to Brahman. All this is said in the Tura Sruti, “The classes of souls in the world of bliss are various and of various grades. But they are not at variance with each other; for they all know Brahman, and are free from faults; even in the world, mere inequality of rank does not become the cause of discontent etc. as observed in the relation of the master and the pupil etc.; then where could there be any cause of difference among those that have after release attained to real wisdom”?

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॥ इयदामननाधिकरण ॥21॥

॥ IYADAMANANADHIKARANA ॥21॥

Iyadamananadhikarana (35-37) decides that Mukhyaprana is at the head of all the souls and the series of eligible in the ascending order ends with him.

ॐ इयदामननात् ॐ ॥35-400॥

35. It (the gradation of the eligible) is of this limit (terminus), as (Sruti) declares.

नामाध्यारभ्य प्राणान्तमुत्तरोत्तरमुत्तमत्वमुक्तम्। न प्राणात् किञ्चिद्भूय उक्तम्। तथाऽपि पूर्ववत् स्यात् इति न वाच्यम्। प्राणो वाव सर्वेभ्यो भूयान्न हि प्राणाद्भूयान् प्राणो ह्येव भूयांस्तस्माद्भूयान् नाम' इति कौण्ठरव्यश्रुतेः ॥35॥

Though superiority of one over the other in the ascending order beginning with the deities presiding over Nama etc. and ending with Prana, is described in the Chandogya Upanishad and none is mentioned higher than Prana, still it may be supposed that there is someone higher than Prana as in the case of the previous members of the series; but this cannot be stated. For Prana is at the head of the eligible, and with him the series ends; i.e., he is the ultimate link or step of the series in the ascending order. This may be seen from the Kauntharavya Sruti: "Prana indeed is higher than all others; for none is higher than Prana; so Prana is foremost among the eligible, and so he is called the Foremost".

ॐ अन्तरा भूतग्रामवदिति चेत् तदुक्तम् ॐ ॥36-401॥

36. If it be said that there may be someone between Prana and the Akshara (Brahman) as between the previous members (elements), it is to be denied; for that is declared (by Sruti).

यथा भूतग्राम एकस्मादेक उत्तमोऽस्त्येव, एवं प्राणादपि परमात्मानमन्तरा विद्यत इति चेन्न। प्राणादुत्तमाभावे प्रमाणमुक्तम्। अन्यत्रोत्तमाभावे न प्रमाणम्। दृष्यते चान्यत्रोत्तमत्वम् ॥36॥

Just as in the series from Nama to Prana, there is one above another, so there may be one above Prana too, besides the Supreme Being; but this supposition is groundless: for authority has been furnished as to the absence of one of the same order above Prana, while no authority exists to show

otherwise; on the other hand the existence of one above another is seen in the case of every other member of the series.

ॐ अन्यथा भेदानुपपत्तिरिति चेन्नोपदेशवत् ॐ ॥37-402॥

37. If it be objected that otherwise (i.e., there being none higher than Prana), he cannot be different from the Supreme Being, we reply the objection is not valid; for (it is fit to narrow the denotation of 'all' in the Sruti) as taught by Scripture.

प्राणस्य सर्वोत्तमत्वे परमात्मना भेदानुपपत्तिरिति चेन्न। श्रुत्युपदिष्टवदुपपत्तेः। अन्येभ्यः प्राणस्योत्तमत्वं तस्मात् परमात्मनो ह्युपदिष्टम् ॥37॥ ॥ इति इयदामननाधिकरणम् ॥21॥ नेति चेन्न-

When it is stated that Prana is the foremost of all, it may seem that the separate nature of Prana from the Supreme is not possible to maintain; but this is no difficulty; for the statement will be seen consistent if things are admitted as postulated by Scripture; and the Scriptural teaching here is that Prana is superior, not absolutely to all, but to all other souls and the Supreme Being is superior to Prana.

* * *

॥ व्यतिहाराधिकरण ॥22॥

॥ VYATIHAARAADHIKARANA ॥22॥

Vyatihaaraadhikarana (38) establishes that Brahman is the immediate superior to and is the Lord of Mukhyaprana and that it is right to contemplate Brahman.

ॐ व्यतिहारो विशिषन्ति हीतरवत् ॐ ॥38-403॥

38. It is proper to hold that Satya, the Lord, is superior to Prana, (as it may be seen from) supplying the ellipsis, for they (Chandogyas) have added to Satya a distinguishing element (particle) as in every other case.

उक्तं प्राणात् परमात्मन उत्तमत्वं पूर्वोक्ताध्याहारेण' एष तु वा अतिवदति' इति विशिषन्ति हि। यथेतेषु विशेषणम्। 'उत्तमत्वं हि देवानां मुक्तावपि हि मानवात्। तेभ्यः प्राणस्य तस्माच्च नित्यमुक्तस्य वै हरेः' इति च ब्रह्मतन्त्रे ॥38॥ ॥ इति व्यतिहाराधिकरणम् ॥22॥ कृतिर्निष्ठा ज्ञानमित्यादीनां भेदाद्ब्रह्म उत्तमा इति चेन्न —

That the superiority of the Lord is declared in the passage would become evident on supplying the question and answer as in the previous cases; for the Sakhins distinguish Satya from Prana thus: "But he indeed speaks of the Supreme Thing, who speaks of Satya": (i.e., by using the word 'But' they draw the distinction that he who speaks Satya is really speaking of the Supreme Thing). Just as there is the use of distinguishing attributes and statements in other cases, so also distinction is drawn in the case of Satya by saying, "But he etc.". And this is said also in the Brihat Tantra: "The superiority over man of the gods remains the same even in heaven; and over them, of Prana; and over Prana, certainly that of Hari, the eternally blessed".

Then an objection may be raised thus; not only Vishnu called Satya is above Prana, there are many others too; for after Satya, Kriti, Nishtha, Vignana and others are mentioned as different from one another. But this objection is not valid.

* * *

॥ सत्याद्यधिकरण ॥23॥

॥ SATYADYADHIKARANA ॥23॥

Satyadyadhikarana (39) answers an objection to the foregoing conclusion and interprets the Chandogya Sruti which refers to Brahman, the Lord of all.

ॐ सैव हि सत्यादयः ॐ ॥39-404॥

39. Because the same deity (spoken of as the Akshara) is (described by the terms) Satya etc.

सत्यादिगुणास्तस्या एव परदेवतायाः स्वरूपभूताः। ब्रह्मतर्कं च — ‘नामादिप्राणपर्यन्ताद्यो हि सत्यादिरूपवान्। तस्मै नमो भगवते विष्णवे सर्वजिष्णवे’ इति॥ ‘सत्याद्या अहमात्मान्ता यद्गुणाः समुदीरिताः। तस्मै नमो भगवते यस्मादेव विमुच्यते’ इति चाध्यात्मे ॥39॥ ॥ इति सत्याद्यधिकरणम् ॥23॥ प्रकृतेरपि जन्मादेः संसारप्राप्तेः किमिति नामादिष्वपाठ इत्यत्रोच्यते—

Satya and other words denote the qualities which only form the essence of the same Supreme Deity. This is said in the Brahma Tarka: “To Him who is different from, and exalted over the group of which the first is Nama and the last is Prana, and whose essence consists of Satya, etc.- who is true etc., to Him, the glorious Vishnu, the creator of all, obeisance is made. Obeisance is made to that glorious Lord, whose qualities beginning with Satya and ending with Ahamkara are described in the Sruti and from whom alone the soul obtains release”.

As Prakriti also seems to have birth etc. and She may come to be in Samsara, why is it that She is omitted to be spoken of among Nama and others? In reply to this (the following) is said:

* * *

॥ कामाधिकरण ॥24॥

॥ KAMADHIKARANA ॥24॥

Kamadhikarana (40-42) shows that Sri Lakshmi being eternally blessed does not come under the head of the eligible who have to practise meditation etc., as the means of obtaining release; and that out of overflowing love and devotion she also contemplates the Lord. Thus Mukhyaprana is proved to be the highest of the eligible and there is none between him and Brahman.

ॐ कामादितरत्र तत्र चायतनादिभ्यः ॐ ॥40-405॥

40. (The intelligent Prakriti has not to perform meditation for knowledge); for She becomes only manifest in other places; and also (always) remains there of Her own accord, agreeably to the Lord's will, as may be seen from the Sruti which has the word 'abode' (Ayatana), etc.

स्वेच्छयैव मूलस्थाने स्थिताऽन्यत्रावतारान् करोतीश्वरेच्छानुसारेण। 'सर्वायतना सर्वकाला सर्वेच्छा न बद्धाबन्धिका सैषा प्रकृतिरविकृतिः' – इति वत्सश्रुतेः। 'नामादयस्तु बद्धत्वान्मोचकत्वात् परोऽपि च। उभयोरप्यभावेन यथाऽव्यक्तं न तूदितम्॥ श्रुतौ तथा जीवपरावुच्येते किञ्चिनेतरत्। नोच्यते च तदा तत्त्वद्वयं वै समुदाहृतम्' इति ब्रह्मतर्कः ॥40॥

Of Her own accord She who remains in the main sphere, also manifests Herself in other places too, following the Lord's will; for the Vatsa Sruti says, "That of which all the world is the abode, which suffuses all time, on whose Will everything depends, which knows everything, which is never subject to bondage, but subjects everything to the bondage of life, - that is Prakriti, the unmodified". The following is said in the Brahma Tarka; "The Nama and others as subject to bondage and the perfect Lord as their redeemer are spoken of in the Sruti; the Avyakta or the intelligent Prakriti not being either is not spoken of in that context; similarly in another Sruti the individual soul and the Lord are spoken of and nothing else; on such occasions it is usual to speak only of the two entities concerned".

ॐ आदरादलोपः ॐ ॥41-406॥

41. On account of the (naturally) intense love and devotion, there is non-omission (of meditation etc. on Her part).

अबद्धत्वेऽपि भक्तिविशेषादेवोपासनाद्यलोपस्तस्या भवति। 'यथा श्रीर्नित्यमुक्ताऽपि प्राप्तकर्माऽपि सर्वदा। उपास्ते नित्यशो विष्णुमेवं भक्तो हरेर्भवेत्' इति बृहत्तन्त्रे ॥41॥

Though not subject to the bondage of life, yet only on account of Her exceedingly intense love and devotion by nature there is the non-omission of meditation etc. on Her part. It is so said in the Brihat Tantra; "Just as Sri, though eternally blessed, absolutely accomplished, eternally contemplates Vishnu, so shall the devotee of Vishnu do".

ॐ उपस्थितेस्तद्वचनात् ॐ ॥42-407॥

42. She is eternally blessed on account of Her eternal relation (to the Lord), as seen from declaration to that effect.

अनादिकाले भगवत्सम्बन्धित्वाद्युज्यते च नित्यमुक्तत्वं तस्याः। 'द्वावेतावनादिनित्यावनादियुक्तौ नित्यमुक्तावनादिकृतौ नित्यकृतौ योऽयं परमो या च प्रकृती रमते ह्यस्यां परमो रमते ह्यस्मिन् प्रकृतिः स्वस्मिन् हि रमते परमो न स्वस्मिन् प्रकृतिरत एनमाहुः परम इति' इति गौपवनश्रुतिवचनात् ॥42॥ ॥ इति कामाधिकरणम् ॥24॥ दर्शनार्थं ह्युपासनम्। तच्च श्रवणादेरेव भवति। अतः किमर्थमित्यत्रोच्यते—

It is reasonable that She is eternally blessed, because She is intimately connected with the glorious Lord through eternity. This may be seen from the distinct statement made in the Gaupavana Sruti: "He who is the Supreme and She who is Prakriti, - these two are without beginning or end, exist together through eternity, are eternally blessed, perfect without a beginning and perfect without an end; in Her the Supreme Lord is rejoiced; in Him Prakriti is rejoiced; in Himself the Supreme Lord is rejoiced, but in Herself Prakriti is not; hence they call Him THE SUPREME".

Indeed the meditation is meant for the direct perception of the Lord; and that may arise from study etc.; then what necessity is there for pursuing all the means of hearing (study) etc.? In this connection, the Sutrakara says:

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॥ निर्धारणाधिकरण ॥25॥

॥ NIRDHARANADHIKARANA ॥25॥

Nirdharanadhiakarana (43) decides that it is not sufficient to adopt any one of the means but all should be followed, as Sravana, Manana etc., have distinct functions in producing the knowledge of Brahman.

ॐ तन्निर्धारणार्थनियमस्तद्दृष्टेः पृथग्यप्रतिबन्धः पलम् ॐ ॥43-408॥

43. Discernment (accurate perception) of truth and conclusive understanding of the Vedas are different from the direct perception of that (Brahman); and their direct (immediate) result is indeed the removal of obstacles (to direct perception).

तत्त्वनिश्चयो वेदार्थनियमश्च ब्रह्मदृष्टेः पृथगेव। हिशब्देन'आत्मा वाऽरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्य' इति शुतिं सूचयति। श्रवणादिफलं चाज्ञानविपर्ययादिदर्शनप्रतिबन्धनिवृत्तिः। ब्रह्मतर्के च — 'श्रुत्वा मत्वा तथा ध्यात्वा तदज्ञानविपर्ययौ। संशयं च पराणुद्य लभते ब्रह्मदर्शनम्' इति ॥43॥ ॥ इति निर्धारणाधिकरणम् ॥25॥

Decisive ideas of all that is true and the conclusive understanding of all scripture that such and such is the meaning and no other, are both quite different from the direct perception of Brahman. By the term 'indeed', the Sutrakara points to the Sruti in Brihadaranyaka Upanishad, "Verily the Atman is to be seen, heard, thought and meditated on" - the consequence of hearing etc is the removal of obstacles to seeing Brahman, such as ignorance, wrong knowledge, doubt etc. And the Brahma Tarka

has the following: “By hearing, studying scripture, by reasoning and by contemplation, having expelled the gloom of ignorance, wrong knowledge, and doubt, he obtains sight of Brahman”.

* * *

॥ प्रदानाधिकरण ॥26॥

॥ PRADANADHIKARANA ॥26॥

Pradanadhikarana (44) teaches how each has to perform meditation i.e., according as the preceptor permits him to do.

ॐ प्रदानवदेव हि तदुक्तम् ॐ ॥44-409॥

44. Sravana (hearing etc.) only joined to instruction imparted with full grace (by the preceptor becoming the means of seeing Brahman); for that is said (in the Sruti).

न च श्रवणादिमात्रेण ब्रह्मदृष्टिर्भवति, किन्तु सेतिकर्तव्येन। यथा गुरुदत्तं तथैव भवति। 'आचार्यवान् पुरुषो वेद' इति ह्युक्तम् ॥44॥ इति प्रदानाधिकरणम् ॥26॥ गुरुप्रसादः स्वप्रयत्नो वा बलवानिति निगद्यते—

The sight of Brahman not to be attained merely by means of hearing etc; but only when coupled with the direction of the preceptor as to how to do so. the precept would bear results only as the preceptor bestows it upon the pupil; for it is said in the Sruti thus: “The person who has a good preceptor knows Him”.

In the following it is discussed whether the grace of the preceptor or one's own exertion is more effective.

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॥ लिङ्गभूयस्त्वाधिकरण ॥27॥

॥ LINGABHUYASTVADHIKARANA ॥27॥

Lingabhuyastvadhikarana (45) shows the grace of the preceptor has a greater power than all the efforts which the pupil makes, and therefore it should be secured by all means.

ॐ लिङ्गभूयस्त्वात् तद्धि बलीयस्तदपि ॐ ॥45-410॥

45. On account of the plurality of indication, that indeed is more powerful (in that respect, and that) Sravana etc. also is declared necessary by Sruti.

ऋषभादिभ्यो विद्यां ज्ञात्वाऽपि सत्यकामेन 'भगवांस्त्वेव मे कामं ब्रूयात्' श्रुतं ह्येव भगवद्दृशेभ्य आचार्याद्यैव विद्या विदिता साधिष्ठं प्रापयति' इति वचनात्। 'अत्र ह न किञ्चन वीयाय' इत्यनुज्ञानादुपकोसलवचनाच्च लिङ्गभूयस्त्वाद्गुरुप्रदानमेव बलवत्। तर्हि तावताऽलमिति न मन्तव्यम्। 'श्रोतव्यो मन्तव्यः' इत्यादेस्तदपि कर्तव्यम्। वाराहे च - 'गुरुप्रसादो बलवान्न तस्माद्बलवत्तरम्। तथाऽपि श्रवणादिश्च कर्तव्यो मोक्षसिद्धये' इति ॥45॥ ॥ इति गुरुप्रसादाधिकरणम् (लिङ्गभूयस्त्वाधिकरणम्) ॥27॥

This may be seen from the statement which Satyakama makes in answer to his master's inquiry, though he had known the Vidya from Rishabha and others, thus:

"May your worshipful self be pleased to impart to me what is for my good; for I have heard precepts only from those like your reverence; but Vidya that is learnt from the preceptor attains stability"; again from the permission granted to Satyakama by his preceptor thus: "Indeed nothing of this will be lost to you", as well as from the statement made by Upakosala the pupil and his preceptor Satyakama's reply thus: "True is that I teach you now. to him who knows it shall no evil cling, even as drops of water cling not to the leaf of the lotus. He who glows in the depths of your eyes- that is Brahman. He is the Beautiful One, he is the Luminous One. In all the worlds, forever and ever, he shines!". Thus many are the indications of the fact that the grace of

the preceptor is the stronger and more important; but then it should not be supposed that the grace of the preceptor would suffice; for, according to the injunction, "He is to be heard, thought etc." that also, viz., hearing etc. should be performed. It is also said in the Varaha Purana: "Powerful is the grace of the preceptor and nothing can be more powerful than that; however, for the purpose of release, hearing, study etc. are to be practised".

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॥ विकल्पाधिकरण ॥28॥

॥ VIKALPADHIKARANA ॥28॥

Vikalpadhikarana (46-47) incidentally discusses the question whether the pupil may go to different preceptors after being initiated by one.

ॐ पूर्वविकल्पः प्रकरणात् स्यात् क्रियामानसवत् ॐ ॥46-41॥

46. An option for the change of preceptor in the matter of grace (to be shown by the new master) obtained is admissible as in the case of mental acts.

न च पूर्वप्राप्त एव गुरुरिति नियमः । समग्रानुग्रहं चेत् पश्चात्तनः करोति स्वयमेव तदा विकल्पः स्यात् । मानसक्रियावत्, यथोभयोर्ध्यानयोः समयोः । 'पूर्वस्मादुत्तमो लब्धः स्वयमेव गुरुर्यदि । गृह्णीयादविचारेण विकल्पः समयोर्भवेत् ॥ समग्रानुग्रहाभावात् सत्यकामः स्वकं गुरुम् । ऋषभाद्यनुज्ञया चैष प्राप तस्माद्धि युज्यते' इति बृहत्तन्त्रे ॥ 'समग्रानुग्रहं कश्चित् स्वयमेव समो यदि । कुर्यात् पुनश्च गृह्णीयादविरोधेन कामतः ॥ ध्यानयोः समयोर्यद्विकल्पः कामतो भवेत् । एवं गुरोर्द्वितीयस्य विकल्पो ग्रहणेऽपि च' इति महासंहितायाम् ॥46॥

It is not obligatory that he who is at first sought as preceptor is to be the only preceptor; even another preceptor that may happen to be afterwards found, may also move to, if the latter is capable of conferring on him the pupil the full grace. If the latter should happen to be an equal, superior, or inferior, to the first preceptor and if he should of his own accord offer his instruction then either in accepting him or rejecting him, an option has to

be exercised, as in the case of mental acts i.e., in two acts of meditation equal efficacy, either of them may be chosen. The following is in the Brihat Tantra: "If a preceptor superior to the first should of his own accord come to the pupil, he may be accepted without question; but it is optional in the case of equals. Not having received the full grace, Satyakama with the permission of Rishabha and others went back to his preceptor and from him obtained the perfect grace, which of course is just". Also in the Maha Samhita: "If another preceptor equal to the first should of himself offer to show perfect grace, then the pupil may, with the permission of the first, unquestionably accept him. Just as there is a choice between two acts of meditation tending to the same purpose, so also it is in the matter of going to a second preceptor".

ॐ अतिदेशाच्च ॐ ॥47-412॥

47. And on account of the extension of the rule.

‘ब्रह्मोपास्त्व ब्रह्मोपचरस्व तच्छृणु हि तत्त्वामवतु। या ब्रह्मोपचरेर्यथा मामुपचरेर्ये चान्येऽस्मद्विधाः श्रेयसश्च तानुपास्व तानुपचरस्व तेभ्यः शृणु हि ते त्वामवन्तु’ इति पौष्यायणशुतावतीदेशाच्च ॥47॥ ॥ इति पूर्वविकल्पाधिकरणम् ॥28॥ न च ‘कर्मण्यैव हि संसिद्धिमास्थिता जनकादयः’ इत्यादिनाऽन्यन्मोक्षसाधनम्।

For the pupil is referred to other teachers as in the Paushyayana Sruti thus: "Meditate on Brahman, worship Brahman, hear of and study that; may that protect you; just as you worship Brahman, just as you worship me, attend upon and worship all those others who are like myself and who are greater than myself, learn from them; may they protect you. Thus the pupil is permitted to go to equals or better preceptors.

It should not be supposed that there is means other than knowledge of obtaining release, from such texts as "By Karma only, indeed, Janaka and others have accomplished the highest good" (Bhagavad Gita); for,

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॥ विद्याधिकरण ॥29॥

॥ VIDYADHIKARANA ॥29॥

Vidyadhikarana (48-49) establishes that knowledge is the only means of attaining Moksha and hence meditation ought to be made for the sake of that knowledge.

ॐ विद्यैव तु निर्धारणात् ॐ ॥48-413॥

48. Knowledge only is the means of release (as seen, from the emphatic statement).

‘तमेवं विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यते अयनाय’ – इति निर्धारणाद्विद्यैव मोक्षः ॥48॥

“Having known Him thus, he overcomes death, and there is no way leading unto Him to release other than knowledge” (Svetasvatara). From this emphatic statement, only by means of knowledge, it is clear, release is to be obtained.

ॐ दर्शनाच्च ॐ ॥49-414॥

49. And from the (actual) seeing (of the Lord), as scripture says.

न केवलं विद्यया किन्त्वपरोक्षज्ञानेनैव च। सर्वान् परो माययाऽयं सिनीते दृष्ट्वैव तं मुच्यते नापरेण’ – इति कौशिकश्रुतेः ॥49॥ ॥ इति विद्याधिकरणम् ॥29॥

Not only by mere knowledge derived by study etc. but by direct perception, i.e., the sight of Lord resulting from knowledge, release is to be obtained, as may be seen from the Kausika Sruti: “This perfect Lord binds down everybody with His Supreme power or will, only after having seen Him the soul obtains release, not by any other means”.

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॥ शुत्यधिकरणम् ॥30॥

॥ SHRUTYADHIKARANA ॥30॥

Shrutyadhiakarana (50) proves that, that knowledge alone for which meditation is necessary leads to Moksha, and not Karma.

ॐ शुत्यादिबलीयास्त्वाच्च न बाधः ॐ ॥50-415॥

50. And on account of Sruti etc. being stronger, there is nothing to contradict the view that release is the result of knowledge.

सावधारणा बलवति शुतिः। 'इन्द्रोऽश्वमेधांश्चतमिष्ट्वाऽपि राजा ब्रह्माणमीढ्यं समुवाचोपपन्नः॥ न कर्मभिर्न धनैर्नैव चान्यैः पश्ये सुखं तेन तत्त्वं ब्रवीहि' – इति बलवलिङ्गम्॥ 'नास्त्यकृतः कृतेन' इत्युपपत्तिश्च। 'कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते। तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः' इति युक्तिमद्भगवद्वचनम्॥ अतो न प्रमाणान्तरबाधः। 'कर्मण्यैव' इत्ययोगव्यवच्छेदः ॥50॥ ॥ इति अबाधाधिकरणम् (शुत्यधिकरणम्) ॥30॥

Emphatic and strong is the Sruti: "The king Indra having performed a hundred Asvamedha sacrifices moved himself to the praiseworthy Brahma and reverentially said, "Neither by means of Karma (pious acts) nor by wealth nor by other means I find happiness; therefore be pleased to instruct me as to what is true". The indication contained herein is very decisive. A reason also is furnished by the text from Atharvana Upanishad "Heaven that which is not made cannot be obtained by action which is of course productive of limited consequences". "The soul is subject to bondage on account of Karma, and by knowledge obtains release; hence the sages that have conquered their passions and seen the perfect Being, do not perform the sacrificial acts, etc. And this statement of the glorious Krishna is full of justification; hence no conflict with other authorities. In the Bhagavad Gita text quoted in the beginning, viz., "By Karma only, etc." the emphatic particle 'only' has the force of excluding the absence of other means. Then the meaning of the passage is (1) Janaka etc. only by performing Karma

also, attained the Highest Good, (2) Janaka etc. who were performing Karma also, did attain the Highest Good.

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॥ अनुबन्धाधिकरण ॥31॥

॥ ANUBANDHADHIKARANA ॥31॥

Anubandhadhikarana (51) teaches that devotion, control of passions and other virtues contribute towards the acquisition of knowledge and therefore they ought to be secured.

ॐ अनुबन्धादिभ्यः ॐ ॥51-416॥

51. (The perception of Brahman) arises also from Devotion etc.

न केवलं श्रवणादिभिर्गुरुप्रसादेन च ब्रह्मदर्शनम्। किन्तु भक्त्यादिभिश्च। 'सर्वलक्षणसम्पन्नः सर्वज्ञो विष्णुतत्परः। यद्गुरुः सुप्रसन्नः सन् दद्यात् तन्नान्यथा भवेत्॥ तथाऽप्यनादिसंसिद्धो भक्त्यादिगुणपूतः। लभेद्गुरुप्रसादं च तस्मादेव च तद्भवेत्' इति॥ 'भक्तिर्विष्णौ गुरौ चैव गुरोर्नित्यप्रसन्नताम्। दद्याच्चमदमादिश्च तेन चैते गुणाः पुनः॥ तैः सर्वैर्दर्शनं विष्णोः श्रवणादिकृतं भवेत्' - इति नारायणतन्त्रे ॥51॥॥ इति अनुबन्धाद्यधिकरणम् ॥31॥

The direct perception of Brahman is produced not merely by study of scripture etc. or by the grace of the preceptor, but also by means of devotion etc. "Whatever the preceptor who is possessed of all auspicious marks, full of wisdom and devotion to the Lord Vishnu, graciously imparts to the pupil, does not fail to bear its intended fruit. However, it is only by virtue of devotion and other qualities, which the individual soul eternally possesses as part of his essential nature, he obtains the grace of the preceptor; hence, only from his devotion etc. that perception arises". Further it is said in the Narayana Tantra: "The devotion to the Lord Vishnu and the preceptor secures him the grace of the preceptor, as the virtues of tranquillity do; and

thereby these virtues become further developed; and by all the virtues so developed as well as by hearing etc. the sight of Vishnu is obtained”.

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॥ प्रज्ञान्तराधिकरण ॥32॥

॥ PRAJNANTARADHIKARANA ॥32॥

Prajnantaradhiakarana (52) establishes that the perception or the sight of Brahman is not of the same intensity in all.

ॐ प्रज्ञान्तरपृथक्त्ववद्दृष्टिश्च तदुक्तम् ॐ ॥52-417॥

52. According to the difference in the power of uninterrupted contemplation, the perception (of Brahman) also differs; and that is said (in scripture).

उपासनाभेदवद्दर्शनभेदः। तच्चोक्तं कमठशुतौ — ‘अंतर्दृष्टयो बहिर्दृष्टयोऽवतारदृष्टयः सर्वदृष्टय इति। देवावाव सर्वदृष्टयस्तेषु चोत्तरोत्तरमाब्रह्मणोऽन्येषु यथायोगं यथा ह्याचार्या आचक्षते’ इति। आध्यात्मे च — ‘दृष्ट्वैव ह्यवताराणां मुच्यन्ते केचिदञ्जसा। दर्शनेनान्तरेणान्ये देवाः सर्वत्र दर्शनात्॥ तेषां विशेषमाचार्यो वेत्ति सर्वज्ञतां गतः’ इति ॥52॥ इति दर्शनबेधादिकरणम् (प्रज्ञान्तराधिकरणम्) ॥32॥

As there is difference in the intensity of the act of meditation, so there is difference in the perception of Brahman. This is also declared in the Kamatha Sruti thus: “Some obtain the sight within their self, some without; some obtain the sight of the manifestations; some see Brahman everywhere; the gods are indeed those that see Brahman everywhere and among the gods the perception becomes more vivid and comprehensive, in the ascending order up to Brahma. The perception by others is according to their fitness, and is of such description as the preceptors may intimate”. It is also said in the Adhyatma: “By seeing the manifestations, only some obtain final release, some by the sight of the Supreme within their self and the gods by the sight everywhere of Brahman and the

particular differences of fitness are known to their preceptor who has attained perfect wisdom”.

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॥ न सामान्याधिकरण ॥33॥

॥ NASAMANYADHIKARANA ॥33॥

Nasamanyadhikarana (53) teaches that release does not result from seeing any form of the Lord, but only on seeing the particular form as may be intimated by the preceptor it is gained. The seeing of that particular form is called Bimba Darsana.

ॐ न सामान्यादप्युपलब्धेर्मृत्युवन्न हि लोकापत्तिः ॐ ॥53-418॥

53. Though all the forms of Brahman are identical, from the ordinary sight (of any form) final release cannot result, as from death (at any time); nor does attaining to other regions (constitute final release) indeed.

न सामान्यदर्शनमात्रेण मुक्तिः। यथा मृत्युमात्रात्। न हि लोकापत्तिमात्रं मुक्तिः। 'सामान्यदर्शनान्नलोका मुक्तियोग्यात्मदर्शनात्' - इति हि नारायणतन्त्रे॥ 'मुच्यते नात्र सन्देहो दृष्ट्वा तु स्वात्मयोग्यया' इति च॥ 'दर्शनेनात्मयोग्येन मुक्तिर्नान्येन केनचित्' इति चाध्यात्मे ॥53॥॥ इति न सामान्याधिकरणम् ॥33॥ 'भक्तिरेवैनं नयति भक्तिरेवैनं दर्शयति भक्तिवशः पुरुषो भक्तिरेव भूयसी' इति माठरश्रुतेर्न परमात्मना दर्शनमिति चेन्न। 'तस्यैष आत्मा विशते ब्रह्मधाम' इति श्रुतेः। कथं तर्ह्येषा श्रुतिः -

Final release does not result from the ordinary perception of any form of Brahman other than that which he is required to contemplate by the preceptor; just as from mere death, final release cannot result; for, from the dissolution of every gross body final release does not come; nor does the final release consist in only attaining to certain regions. The following is said in the Narayana Tantra: “By the ordinary perception of someone from different celestial regions are reached, but final release comes from the

perception to which he is specially entitled; and there is no doubt as to this, that the soul attains Mukti on obtaining the perception of Brahman for which he is eligible". This is also said in the Adhyatma: "By the perception for which one is fit, final release is obtained, not by any other means".

From the Mathara Sruti: "Devotion alone leads him to the Supreme; devotion alone shows Him; in the power of devotion is the person; devotion only is the best of means"; the perception, it may be said, does not arise from the grace of the Supreme Being. But this view is not correct; for the text says in Atharvana Upanishad, "The Lord who is pleased with the soul enters Vayu (the abode of Brahman) to reveal Himself to the devotee".

Then how is the former Sruti to be understood? In reply, the Sutrakara says:

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॥ परेणाधिकरण ॥34॥

॥ PARENADHIKARANA ॥34॥

Parenadhiakarana (54) explains the meaning of a particular Sruti which appears to state that devotion is the independent means of securing Moksha and shows that such a statement proceeds on account of devotion being the highest factor. It is also shown that by the term 'devotion' in the Sruti, Brahman alone is denoted for the reason that He works through it. This indirectly confirms the position that Brahman is non-manifest.

ॐ परेण शब्दस्य ताद्विध्यं भूयस्त्वात् त्वनुबन्धः ॐ ॥54-419॥

54. (That perception is, however, caused) only by the Supreme; (still) such a declaration of scripture (is admissible); for devotion is (indeed) the pre-eminent (means).

परमात्मैवं भक्त्या दर्शनं प्राप्य मुक्तिं ददातीति प्रधानसाधनत्वाद्भक्तिः करणत्वेनोच्यते।
मायावैभवे च - 'भक्तिस्थः परमो विष्णुस्तयैवैनं वशं नयेत्। तयैव दर्शनं यातः

प्रदद्यान्मुक्तिमेतया॥ स्नेहानुबन्धो यस्तस्मिन् बहुमानपुरस्सरः। भक्तिरित्युच्यते सैव करणं परमीशितुः' इति॥ सर्वशब्दानां ब्रह्मणि प्रवृत्तेश्च ॥54॥ ॥ इति ताद्विध्याधिकरणम् (परेणाधिकरणम्) ॥34॥ जीवांशानां पृथगुत्पत्तेर्नादियोग्यतापेक्षेति न मन्तव्यम्। कुतः?

As the Supreme Being of His own accord shows Himself in consideration of the soul's devotion and bestows upon him final beatitude; devotion becomes the foremost of all the means, and consequently it is spoken of as the only means. This is also said in the Maya Vaibhava: "The Supreme Being Vishnu is in devotion and by devotion brings him under His influence and in consideration of devotion He discovers Himself and bestows final beatitude on the devotee. The intense love which proceeds from a knowledge of His greatness becomes the tie between the Lord and the soul, is called devotion; and that indeed is the chief instrument of the Supreme Ruler". Even the word 'devotion' in the Sruti is the name of the Lord, because all the words have been shown to declare Brahman to be the Supreme Being Vishnu.

Objection - In the matter of meditation, etc., the essential capability of the individual need not be taken into consideration. For the capability itself must have a beginning if the capable have a beginning. Now the parts of the soul as in the case of Arjuna etc. having separate origin, eternal capability is not required (or cannot be granted). But this ought not to be supposed; for

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॥ एकाधिकरण ॥35॥

॥ EKADHIKARANA ॥35॥

Ekadhikarana (55-56) discusses whether an essential aptitude is to be admitted in those eligible for meditation etc., and decides that even the state of being differently conditioned as Amsa and Amsi as in the case of Indra and Arjuna, does not make them two different things having a

beginning and an end, and that Amsa and Amsi being one, the former undergoing the trials for the Karma of Amsi, the essential qualification of eligibility must be admitted.

ॐ एकः आत्मनः शरीरे भावात् ॐ ॥55-420॥

55. The part and the whole (in the case of the soul are but one (non-different), because the part of the soul rests as the subject of experiences in the body (which is produced by the Karma) of the whole (Atman).

अंशांशिनोरेकत्वमेव। अंशिकर्मनिर्मितशरीर एवांशस्य भावात् ॥55॥

There is really non-difference or oneness between the part and the whole; for the part dwells only in the body which is produced as the result of the works of the soul,

ॐ व्यतिरेकस्तद्भावभावित्वान्न तूपलब्धिवत् ॐ ॥56-421॥

56. It cannot be said that the part and the whole are separate, even as the mental acts are separate; for the part is, however, participating in the chief experiences resulting from the meditation etc. of the whole.

ज्ञानादिभेदे विद्यमानेऽपि नांशांशिनोः पृथग्भाव एव। तदुपासनादिभोगादंशस्य। परमसंहितायां च — 'अंशिनस्तु पृथग्जाता अंशास्तस्यैव कर्मणा। पुनरैक्यं प्रपद्यन्ते नात्र कार्यं विचारणा' इति ॥56॥ ॥ इति एकाधिकरणम् ॥35॥

Though there may be differences in respect of their perception etc. in minor items, there is no separate nature at all between the part and the whole; for the part participates in the good resulting from meditation etc. of the whole. This is also said in the Parama Samhita; "The parts go out of the whole only under the force of Karma wrought by the whole itself, and they again become one and this cannot be questioned".

॥ अङ्गावबद्धाधिकरण ॥36॥

॥ ANGAAVABUDDHADHIKARANA ॥36॥

Angaavabuddhadhikarana (57-58) teaches that it is necessary to duly contemplate and worship the gods who depend upon the Lord's Person.

ॐ अङ्गावबद्धास्तुन शाखासु हि प्रतिवेदनम् ॐ ॥57-422॥

57. (The gods) depending upon the various members (of the Divine Person should indeed be contemplated as such); but (all the attributes) should not be (contemplated as present in all) as (for the attributes declared) in all branches of every Veda (of the superior are not to be comprehended as present (in the inferiors)).

ब्रह्माद्यङ्गदेवतावबद्धोपासनादि प्रतिशाखं प्रतिवेदं च नोपसंहियते। हिशब्दात् - 'समत्वाद्वोत्तमत्वाद्वा नाङ्गदेवाद्युपासनम्। उपसंहार्यमित्याहुर्वेदसिद्धान्तवेदिनः' - इति ब्रह्मतर्कवचनात् ॥57॥

The meditation etc. of Brahma and the other gods depending upon the limbs of the Supreme Person should be made by the eligible; but it should not be with the comprehension of all the attributes that are declared in every Sakha, every Veda. This is understood also from the Smriti indicated by the particle, 'indeed', which is in the Brahma Tarka: "Those that understand the conclusive meaning of the Vedas say the contemplation of the gods related to the limbs would not proceed with the comprehension of qualities, either on the footing of equality, or as being superior to what they actually are.

ॐ मन्त्रादिवद्वाऽविरोधः ॐ ॥58-423॥

58. Or as in the case of Mantras etc. there is no objection.

सर्वदेवतामन्त्रा यथाऽधीयन्त एवमविरोधो वा। 'उपासनाङ्गदेवानां परमाङ्गतया भवेत्। उपसंहृतिर्विशेषे तु फलनामन्यथा न तु॥ पुरुषाणां विशेषाद्वा यथायोगं भविष्यति' इति बृहत्तन्त्रे ॥58॥ ॥ इति अङ्गावबद्धाधिकरणम् ॥36॥

Even as the mantras referring to all the gods are studied, there is no objection to contemplating the qualities of the lower gods as present in the higher. The Brihat Tantra has the following: "The contemplation of the gods related to the limbs of the Supreme Person should be made, regarding them as the attendants of the Supreme. Only when special objects are to be gained, the due comprehension of attributes is allowed, but not otherwise; or the permission concerns particular individuals as the case may be according to the fitness of the person seeking such objects".

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॥ भूमाधिकरण ॥37॥

॥ BHOOMADHIKARANA ॥37॥

Bhoomadhikarana (59) teaches the quality of being Bhuman (perfect) is to be contemplated along with every other attribute of Brahman.

ॐ भूम्नःक्रतुवज्ज्यायस्त्वं तथा च दर्शयति ॐ ॥59-424॥

59. The attribute of perfectness being present with, i.e., modifying every other attribute is the most important as Kratu (is of all the sacrificial acts); thus Sruti declares; (hence the attribute of perfectness is to be contemplated by all).

सर्वगुणेषु भूमगुणस्य ज्यायस्त्वं क्रतुवत्। सर्वत्र सहभावात् दीक्षाप्रायणीयोदयनीयसवनत्रयावभृथात्मकः क्रतुः। 'भूमैव देवः परमो ह्युपास्यो नैवाभूमा फलमेषां विधत्ते। तस्माद्भूमा गुणतो वै विशिष्टो यथा क्रतुः कर्ममध्ये विशिष्टः॥' इति च गौपवनश्रुतिः ॥59॥ ॥ इति भूमाधिकरणम् ॥37॥

Of all the qualities the attribute of perfectness is the most important and it co-exists with all attributes as Kratu forming the constant part of every Yaga; for it is the attribute of every one of the qualities. Every excellent attribute in Brahman is to be contemplated as perfect. By Kratu here are collectively the chief (and constant accessory acts in a Jyotistoma known as Deeksha Prayaneeya, Udayaneeya, the three Savanas and Avabhrita - which form part of every Yaga). Accordingly the Gavupavana Sruti says, "the glorious Supreme Being is to be contemplated only as perfect; for the imperfect cannot bestow the desired fruit on the souls. Therefore, perfectness in the most important of all the qualities as Kratu is in the midst of sacrificial acts".

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॥ शब्दाधिकरण ॥38॥

॥ SHABDADHIKARANA ॥38॥

Shabdadhikarana (60) shows that the idea of perfectness in contemplating every quality as Bhuman necessarily differs according to eligibility, just as the comprehension of words and sentences differ in different men, though each has a perception of the whole.

ॐ नाना शब्दादिभेदात् ॐ ॥60-425॥

60. (And this perfectness is perceived and contemplated) in various degrees, as the Word and other (means of knowledge differ).

'शब्दोऽनुमा तथैवाक्षो योग्यताभेदतः सदा। ब्रह्मादीनामेकमर्थं बहुधा दर्शयन्ति हि॥ अतः पूर्णत्वमीशस्य वानैवैषां प्रदृश्यते। अतः फलस्य नानात्वं नानैवोपासनं यतः' इति ब्रह्मतर्कः। अतो भूमत्वमपि नानैवोपास्यते ॥60॥ ॥ इति नाना(शब्दा)धिकरणम् ॥38॥

"The Word, Reasoning and Sensuous Perception according to the difference in the capability of the souls, differently show the same thing to Brahma and others; hence the perfectness of the Lord is discovered to them only in different degrees; consequently the intensity of meditation differs as well

as the fruit thereof". From this statement in the Brahma Tarka, perfectness also is but differently comprehended and contemplated.

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॥ विकल्पाधिकरण ॥39॥

॥ VIKALPADHIKARANA ॥39॥

Vikalpadhikarana (61) declares that the eligible may contemplate some manifestation of Brahman other than that called Bimba which is required to be meditated on for final release.

ॐ विकल्पो विशिष्टफलत्वात् ॐ ॥61-426॥

61. There is a choice as to meditating on other forms of Brahman with reference to special purposes.

स्वयोग्योपासनानन्तरं सामान्यस्यापि कस्यचिदुपासनं विकल्पेन भवति विशिष्टफलापेक्षया।
'मुक्त्यर्थमात्मयोग्यं हि कार्यमेव ह्युपासनम्। नृसिंहादिकमन्यच्च दुरितादिनिवृत्तये॥
उपास्यते यथायोगं न वा फलविभेदतः' इति च ब्रह्मतर्के ॥61॥॥ इति विकल्पाधिकरणम्
॥39॥

After the meditation for which an individual is eligible, the meditation with reference to particular objects of some one form of Brahman may be optionally made. This is said in the Brahma Tarka: "For the sake of release the meditation to which one is fitted is indeed to be first practised. and then for the sake of getting rid of the present evils etc. Nrisimha and other manifestations of Brahman are contemplated by the devotees according to their fitness; others do not resort to this meditation at all for their purpose differs or as they have no such purpose, i.e., either because they have no evils to rid, or they think this may interfere with their chief meditation, or they may have everything accomplished by the chief meditation.

* * *

॥ काम्याधिकरण ॥40॥

॥ KAMYAADHIKARANA ॥40॥

Kamyaadhikarana (62) discusses the question whether the Lord may or may not be worshipped for definite purposes other than Moksha and, if yes, how to do it.

ॐ काम्यास्तुयथाकामं समुच्चीयेरन्न वा पूर्वहेत्वभावात् ॐ ॥62-427॥

62. But in contemplating other forms for special purposes, the attributes of Brahman corresponding to the objects desired are grouped together at their option, as the motive of the earlier steps does not exist.

‘यस्य यस्य हि यः कामस्तस्य तस्य ह्युपासनम्। तादृशानां गुणानां च समाहारं प्रकल्पयेत्॥
अकामत्वान्मुमुक्षूणां न वा तेषामुपासनम्। तुष्ट्यर्थमीश्वरस्यैव न चोपास विदुष्यति’ इति
बृहत्तन्त्रे ॥62॥॥ इति काम्याधिकरणम् ॥40॥

This is said in the Brihat Tantra; “The contemplation of such qualities as may be favourable to the object desired by each, and the cumulation of such attributes should be made; but in the case of those who are bent upon release and destitute of all desires, meditation of such qualities may or may not be made at their option for in their case even that being meant to glorify the Lord, is not objectionable”.

* * *

॥ अङ्गाधिकरण ॥41॥

॥ ANGADHIKARANA ॥41॥

Angadhikarana (63-66) shows that the gods have to meditate on Brahman that they rest on the particular limbs of the Divine Person from which they have sprung and those gods are to be worshipped only as such by others.

ॐ अङ्गेषु यथाऽऽश्रयाभावः ॐ ॥63-428॥

63. The meditation of the gods should be with reference to the limbs on which they depend.

अङ्गदेवतानां यथा यथा परमेश्वराङ्गाश्रयत्वं चक्षोः सूर्यो अजायत' इत्यादि तथा भावना कर्तव्या ॥63॥

As for the gods, their meditation should have reference to the particular members of the Lord's Person which form their abode or from which they have also sprung as stated in the texts; for Rigveda says "From the eye the Sun sprang etc."

ॐ शिष्टेश्च ॐ ॥64-429॥

64. And because of the injunction to that effect;

'यस्मिन् यस्मिन् यो हि चाङ्गे निविष्टः परस्य चिन्त्यः स तथा तथैव' – इति पौत्रायणश्रुतेः ॥64॥

As in the Pautrayana Sruti, "Whatever limb each god has for his abode must be contemplated as such and such".

ॐ समाहारात् ॐ ॥65-430॥

65. And because of the cumulation (comprehension) spoken of in the Sruti (which declares it).

'अङ्गैः पराद्ये हि देवा विसृष्टास्तत्तद्गुणान् परमे संहरेत। तांश्चापि तत्रैव विचिन्त्य देवान् स्थानं मुमुक्षुः परमं ब्रजेत' – इति काषायणश्रुतौ समाहारवचनाच्च ॥65॥

This rule of meditation for the gods is further confirmed by the statement as to the cumulation of attributes in the Kashayana Sruti, thus: "Whoever is desirous of release should comprehend in the Supreme Being, the attributes of the several gods that have been produced from the different limbs of the Lord; and by contemplating those gods as resting on those limbs, he shall attain to the highest place".

ॐ गुणसाधारण्यश्रुतेश्च ॐ ॥66-431॥

66. And on account of Sruti declaring in general terms all the qualities of the Lord to be (equally) contemplated (without any specification).

‘साधारण्यात् सर्वगुणाः परस्य समाहार्यस्तत्त्वदृशो मुमुक्षोः’ - इति माण्डव्यश्रुतेश्च ॥66॥ ॥ इति यथाश्रयभावाधिकरणम् (अङ्गाधिकरणम्) ॥41॥

So the Mandavya Sruti says; “By the person desirous of release who has known the truth, all the qualities of the Supreme Being are to be comprehended equally insofar as they are qualities fit to be contemplated”.

* * *

॥ नवाधिकरण ॥42॥

॥ NAVAADHIKARANA ॥42॥

Navaadhikarana (67-68) clears a doubt with regard to the foregoing conclusion and shows that the worship and contemplation enjoined therein are to be performed by the gods and not by all.

ॐ न वाऽतत्सहभावश्रुतेः ॐ ॥67-432॥

67 There is an alternative (i.e., it should or should not be made) as to the contemplation of the gods as resting on the limbs of the Lord, on account of Sruti not declaring them together.

न वाऽङ्गदेवतोपसंहारः कार्यः। उपसंहारस्य सहाश्रवणात् ॥67॥

The comprehension with reference to the gods depending upon the limbs of the Lord should or should not be made; for it is not spoken of along with the general comprehension relating to all the branches,

ॐ दर्शनाच्च ॐ ॥68-433॥

68. (This restriction) is also seen from Sruti.

‘सत्यो ज्ञानः परमानन्दरूप आत्मेत्येवं नित्यदोषासनं स्यात्। नान्यत् किञ्चित् समुपासीत धीरः सर्वैर्गुणैर्देवगणा उपासते’ – इति कमठश्रुतौ ॥68॥ ॥ इति नवाधिकरणम् ॥42॥

For the Kamatha Sruti says, “In the case of human beings, meditation shall always be thus: Brahman is the true, the wise, the blissful and the Lord”. The wise shall not contemplate anything else, and the gods of various ranks are fit to contemplate the Lord with all the qualities”.

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्ब्रह्मसूत्रभाष्ये तृतीयाध्यायस्य
तृतीयः पादः ॥03-03॥

**Thus is the Third paada of the third Chapter of Srimad Brahma
Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada
Charya ॥03-03॥**

तृतीयाध्यायः (साधनाध्यायः) ॥03॥

THIRD CHAPTER

(SADHANADHYAYA) ॥03॥

चतुर्थः पादः ॥03-04॥ FOURTH PAADA ॥03-04॥

ज्ञानसामर्थ्यमस्मिन् पाद उच्यते —

Here the power of knowledge is discussed. The greatness of knowledge of the sight of Brahman is described

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॥ पुरुषार्थाधिकरण ॥01॥

॥ PURUSHARTHADHIKARANA ॥01॥

Purusharthadhikarana (1-9) holds a discussion and decides that by means of knowledge not only Moksha is attained, but also everything else that may be desired by the wise.

ॐ पुरुषार्थोऽतः शब्दादिति बादरायणः ॐ ॥01-434॥

1. (All) that is sought for by the person is accomplished hence (i.e., by means of knowledge); thus Badarayana judges from the Word (Sruti).

यद्वर्शनार्थमुपासनोक्ता तस्माद्वर्शनात् सर्वपुरुषार्थप्राप्तिरिति बादरायणो मन्यते। 'यं यं लोकं मनसा संविभाति विशुद्धस्तत्त्वः कामयते यांश्च कामान्। तं तं लोकं जायते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः' इति शब्दात् ॥01॥

Badarayana judges that the accomplishment of all ends, proceeds from that knowledge, i.e., the seeing of Brahman, for which purpose meditation has been laid down or from Him, when directly seen, for which purpose meditation has been described as the means, all the ends sought for are accomplished. This appears from the Sruti, "Whatever worlds he of the hallowed spirit wishes for at heart, whatever blessings he may desire, he obtains all by the power of his knowledge; therefore anyone who wishes to prosper shall worship him who knows Atman" (Atharvana Upanishad).

ॐ शेषत्वात् पुरुषार्थवादो यथाऽन्येष्विति जैमिनिः ॐ ॥02-435॥

2. The statement that knowledge yields all that is desired intends that it does so (through action), being a complement to action which is the main cause of attaining to Svarga, as in the case of other complements; thus Jaimini thinks.

अस्त्येव मोक्षसाधनत्वं ज्ञानस्य। स्वर्गादिषु तत्साधनकर्मशेषत्वेन। 'स्वर्गं धनाद्वेहतो वै गृहाच्च प्राप्स्यन्ति धीरा न त्वधीराः कुतश्चित्' इतिवदति जैमिनिः ॥02॥

Indeed knowledge has power to lead the soul to release; but in the matter of leading to Svarga etc., it has that power only as subserving action, the chief means thereof; for it is said that "only the wise obtain Svarga by the free gift of their wealth, by subjecting the body to the pains of austerity and by duly discharging the duties of a householder, but those who are without knowledge can by no means obtain it". So says Jaimini.

ॐ आचारदर्शनात् ॐ ॥03-436॥

3. On account of practice observed (among the gods also who have already attained wisdom).

ज्ञानिनामेव देवादीनामाचारदर्शनात् ॥03॥

Since the gods too who have attained wisdom are observed to practise the sacrificial acts, Jaimini thinks knowledge is complementary to Karma.

ॐ तच्छ्रुतेः ॐ ॥04-437॥

4. Because of such Scriptural statement.

‘यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवति’ – इति शेषत्वश्रुतेः ॥04॥

“Whatever the individual does with knowledge, with faith in the Supreme, becomes more efficacious”; thus the text shows that knowledge is complementary to action.

ॐ समन्वारम्भणात् ॐ ॥05-438॥

5. Also from Scripture which states that Svarga etc. are chiefly the products of action. (Karma or action is the chief cause of celestial, human or any other body, from the Sruti explicitly declaring it as the chief agency).

‘कर्मेव देहं दैविकं मानुषं वाऽप्यन्वारम्भेन्नापरस्तत्र हेतुः। भोगांस्तदीयांश्च यथाविभागं ददाति कर्मेव शुभाशुभं यत्’ – इति मातरश्रुतेश्च। संशब्ध प्राधान्यं दर्शयति ॥05॥

And this is seen from the Mathara Sruti, “It is only action that produces the body of gods, of men; and there is no other cause thereof; and action itself apportions to each according to his lot, the good or evil experiences to be undergone by the soul. The word ‘chiefly’ shows that action is the important means and not the secondary.

ॐ तद्वतो विधानात् ॐ ॥06-439॥

6. On account of its being enjoined upon him who has that (i.e., knowledge).

‘ज्ञानी च कर्माणि सदोदितानि कुर्यादिकामः सततं भवेत्’ इति कमठश्रुतौ ज्ञानतोऽपि विधानात् ॥06॥

For there is the injunction applying even to him that has attained wisdom as in the text from Kamatha Sruti, “The wise also shall always do the works that are laid down by Scripture and he shall always be free from the desire of the fruit.

ॐ नियमाच्च ॐ ॥07-440॥

7. Also on account of restriction (i.e., compulsory rule enjoined upon him).

‘कुर्वन्नेवेह कर्माणि जीजीविषेच्छतं समाः। एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे’ इति ॥07॥

Isavasya Upanishad says “He who wishes to live a hundred years shall live doing the sacred duties appropriate to him; and to a person who thus does his duties, sinful action does not cling; but on the other hand, if you omit to do, though possessed of knowledge, karma (sin of omission) cannot but cling to you”.

ॐ अधिकोपदेशात् तु बादरायणस्यैवं तद्वर्शनात् ॐ ॥08-441॥

8. But on account of enhancement by works of the fruit of knowledge being spoken of (in Scripture), Badarayana's judgement is such (i.e., only from knowledge all things are obtained); for that is observed (to be a fact) and declared in Scripture.

‘ज्ञानादेव स्वर्गो ज्ञानादेवापवर्गो ज्ञानादेव सर्वे कामाः सम्पद्यन्ते। तथापि यथा यथा कर्म कुरुते तथा तथाऽधिको भवति’ – इति कौण्ठरव्यश्रुतेः॥ युधिष्ठिरादीनां राजसूयादिना फलाधिक्य दर्शनाच्चेति बादरायण मतम् ॥08॥

This is seen from the Kauntharavya Sruti which says, “From knowledge only, Svarga is obtained; from knowledge only, release is obtained; from knowledge only, all the desires become accomplished; still, as the individual does good works, he becomes the receiver of enhanced bliss. In the case of Yudhisthira and others, enhanced fruit is observed to be the result of the performance of Rajasuya and other sacrifices; hence is the judgement of Badarayana.

ॐ तुल्यम् तु दर्शनम् ॐ ॥09-442॥

9. Knowledge is but the same (always).

राजसूयादिकृतावकृतौ च सममेव तेषां विज्ञानम्। ‘विज्ञातमेतत् सर्वेषां मुनीनां ब्रह्मदर्शनात्। स्यादेव मोक्षो नान्यस्मादिति तत्रापि चित्रता॥ स्वर्गादयः कर्मणैव नान्येनेत्यपरे विदुः। ज्ञानेनाधिक्यमित्याहुर्जैमिन्याद्यास्तु केचन॥ अदृष्टमेव ज्ञानेन दृष्टं नैवोपलभ्यते। इति केचिद्विदः प्राहुर्व्यासशिष्या इमेऽखिलाः॥ यस्माद्व्यासमतं सर्वं सत्यमेव ततोऽखिलम्। यथाऽऽकाशस्त्वनन्तोऽपि व्यामो हस्तावदिस्तथा। प्रादेशोऽपि हि सत्येन तथैतेषां मतानि तु॥ स्वयं तु भगवान् व्यासो व्याप्तज्ञानमहांशुमान्। अनन्ताकाशवत् पश्यन् निखिलं पुरुषोत्तमः॥ ज्ञानेनैवाप्यते सर्वं कर्मणा त्वधिकं भवेत्। इति प्राह महायोगी पुमर्थानां विनिर्णयम्’ इति भविष्यत्पर्वणि। ‘ज्ञानिनामपि देवानां विशेषः कर्मभिर्भवेत्। चीर्णोऽकृते वा ज्ञानस्य न विशेषोऽस्ति कर्मणि’ इति ब्रह्मतर्के ॥09॥ ॥ इति पुरुषार्थाधिकरणम् ॥01॥ सर्वेषां पुरुषार्थपेक्षित्वाज्ज्ञानाधिकारतेत्यत आह –

For whether Rajasuya and other sacrifices are performed or not, their perception of Brahman is the same. “This truth is understood by all the sages in virtue of their direct perception of Brahman, that it is the invariable rule that release is obtained by no other means; yet there is peculiarity arising from action in the fruit of knowledge. Some think that Svarga and other places are obtained only by means of Karma and not by any other means; while Jaimini and other sages say that a greater efficacy is secured

in the fruits of Karma by means of knowledge; and some others think that only the unseen fruits (Adrushta) result from knowledge, but not the seen (Drushta). But all these sages are only the disciples of Vyasa and the opinion of each is of course the opinion of Vyasa and it is true as far as it goes. Just as the sky, boundless as it is, is still spoken of with truth as the sky of the measure of the extended arms, of the measure of a cubit, and so on; so also the opinions of other sages are true in themselves as parts of the vast judgement of Vyasa, and differ with reference to the individuals entitled to adopt various courses and attain to results with various degrees. But the great sage, the glorious Vyasa Himself, the light of whose wisdom is like the boundless sky all-imbued, who is none other than the perfect Lord, finds that every other opinion held by the sages to be His own, and affirms that by knowledge only everything is obtained, while by works the fruit of knowledge becomes enhanced, which is the conclusion of all inquiry into the means and ends sought by souls (Bhavishyat Parva). In the Brahma Tarka, the following is said, "Even in the case of the gods who are endowed with wisdom, there is enhancement of the fruit of knowledge by virtue of works performed; but whether they are or are not performed, there is no difference caused in the light of wisdom they have attained". It may be supposed that all beings are desirous of attaining to the great ends of life and all are possessed of the same eligibility for acquiring wisdom. To refute such a view, the Sutrakara says:

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॥ असार्वत्रिकाधिकरण ॥०२॥

॥ ASARVATRIKADHIKARANA ॥०२॥

Asaadvatrikadhiakaranana (10-12) proves that all are not eligible for the knowledge of Brahman here spoken of.

ॐ असार्वत्रिकी ॐ ॥10-443॥

10. (The eligibility for wisdom) does not belong to all.

न सर्वेषामधिकारः ॥10॥

All do not possess the eligibility (for attaining that wisdom which leads to heaven).

ॐ विभागः शतवत् ॐ ॥11-444॥

11. The division (among the individuals as eligible and ineligible) exists as in the case of the hundred (eligible for the Soma offering).

‘नवकोट्यो हि देवानां तेषां मध्ये शतस्य तु। सोमाधिकारो वेदोक्तो ब्रह्मणी द्वे शताधिके॥ यथा तथैवा सङ्ख्येयाः प्रजास्तासु कियान् जनः। ज्ञानाधिकारी सम्प्रोक्तो विष्णुपादैकसंश्रयः’ इति वचनात् सुखापेक्षासाम्येऽपि विभाग इष्यतेऽधिकारार्थम् ॥11॥ कस्याधिकारः?

From the following, it will be understood that though the desire of eternal happiness and other blessings is general, still in the matter of eligibility for knowledge, there is a division among the souls admitted on authority: “There are indeed nine crores of gods; but of them, only a hundred are eligible for performing sacrifices with soma offerings prescribed in the Vedas or eligible for a share in the soma libations poured out in sacrifices; and the two Brahmans (Brahma and Brahman) are also eligible in addition to the hundred. Similarly innumerable are the beings of the world; but only an infinitely small number of them being devoted to the feet of Vishnu, is declared eligible for knowledge”. Who (else) is then eligible?

ॐ अध्ययनमात्रवतः ॐ ॥12-445॥

12. The eligibility belongs to him (alone) who has studied all the Vedas (to the extent of his capability).

‘अवैष्णवस्य वेदेऽपि ह्यधिकारो न विद्यते। गुरुभक्तिविहीनस्य शमादिरहितस्य च॥ न च वर्णावरस्यापि तस्मादध्ययनान्वितः। ब्रह्मज्ञाने तु वेदोक्तेऽप्यधिकारी सतां मतः’ इति ब्रह्मतर्कः॥ ‘पठेद्वेदानथार्थानधीयीताथ विचार्यः ब्रह्म विन्देत्’ – इति च कौषारवशुतिः ॥12॥ ॥ इति अधिकाराधिकरणम् (असार्वत्रिकाधिकरणम्) ॥02॥

Brahma Tarka says: “He who is not devoted to Vishnu, who is destitute of dutifulness to his preceptor, who is devoid of tranquillity and other virtues, as well as one who is not of the three twice-born classes, is not eligible for the study of the Vedas or for the performance of Vedic duties; so, he who is possessed of Vedic learning together with the virtues mentioned above is certainly considered by the wise to be fit for the knowledge of Brahman to be derived by means of the Vedas”. The Kausharava Sruti speaks to the same effect: “He shall read the Vedas; he shall study their meaning; then having made inquiries, he shall reach Brahman”.

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॥ अविशेषाधिकरण ॥03॥

॥ AVISESHADHIKARANA ॥03॥

Aviseshadhikarana (13) states that the highest measure of eligibility is not to be found on everybody and it is more or less according to their essential capacity.

ॐ नाविशेषात् ॐ ॥13-446॥

13. (The eligibility for knowledge) is not without difference (gradation) (even among the eligible gods etc.) who are all equally fit to acquire knowledge.

न सामान्येनाधिकारो देवादीनाम्। 'अथ पुमर्थसाधनान्यर्थो धर्मो ज्ञानमित्युत्तरोत्तरम्। तत्राधिकारिणो मनुष्या ऋषयो देवा इत्युत्तरोत्तरम्' -इति कौण्डिन्यश्रुतिः ॥13॥ ॥ इति अधिकारविशेषाधिकरणम् (अविशेषाधिकरणम्) ॥03॥ 'अथ मुनिरमौनं च मौनं च निर्विद्याथ ब्राह्मणः स ब्राह्मणः केन स्याद्येन स्यात् तेनेदृश एव' इति ज्ञानिनो यथेष्टाचरणं विधीयत इत्यत आह-

The gods and others are not all of equal eligibility. The Kaundinya Sruti says: "Now the means of purposes sought by the souls: wealth, duty and knowledge one above another; the eligible for them are men, rishis, the gods in the ascending order of superiority".

From the text in Brihadaranyaka Upanishad: "Then he becomes the contemplator and then he attains the direct perception of Brahman; having thus obtained the knowledge by contemplation and by direct perception, he becomes Brahmana or Jivanmukta. Such a Brahmana may act as he likes; even then he is one worthy of attaining the fruit of knowledge or release"; it seems that he who has known Brahman is permitted to do whatever he chooses, right or wrong. To remove this inconsistency, the Sutrakara says:

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॥ स्तुत्यधिकरण ॥04॥

॥ STUTYADHIKARANA ॥04॥

Stutyadhikarana (14-33) holds a long and exhaustive discussion whether those who have seen Brahman and obtained wisdom might become unfit for release by doing what is prohibited, whether they are bound to do what

is enjoined upon man by the Vedas in the different Varnas or castes and Ashramas, whether there is anything to be gained by observing the rules of conduct etc., or there is anything to be lost by omitting to do duty or by doing what is prohibited.

ॐ स्तुतयेऽनुमतिर्वा ॐ ॥14-447॥

14. (Even in the case of the wise, it is not the rule that he should do what is prohibited); for the scriptural statement is either for the glorification of knowledge or of (the wise), or is a concession.

न विधिः। ज्ञानिनः स्तुतये अनुमतिमात्रं वा। युज्यते च ॥14॥

It is not the rule, it is meant to glorify the wise or meant to be only a concession and this view is reasonable, for there is a reasonable difference caused in the fruit of knowledge by the performance of acts permitted or prohibited by Scripture.

ॐ कामकारेण चैके ॐ ॥15-448॥

15. And some (Sakhins read that the wise), though they may do anything at their pleasure, (attain to heaven).

‘कामाचाराः कामभक्षाः कामवादाः कामेनैवेमं देहमुत्सृज्याथ परात् परमीयुरनारम्भणम्’
इति चैके पठन्ति ॥15॥

Some Sama Sakhins read thus: “Those that have known Brahman do what they choose, eat what they like, and say what they please; of their own accord they cast off this body, and then reach the Highest of the high that has no beginning.

ॐ उपमर्दं च ॐ ॥16-449॥

16. And (some Sakhins) read also of the reduction (of the consequences of Prarabdhakarma by knowledge).

‘ओमित्युच्चार्यान्तरिममात्मानमभिपश्योपमृद्य पुण्यं च पापं च काममाचरन्तो ब्रह्मानुव्रजन्ति’ इति च तुरशुतौ ॥16॥

This is said in the Tura Sruti: “Having pronounced the sacred syllable, having distinctly seen this omnipresent Lord within their heart, having merit and demerit reduced by the force of knowledge, the wise, doing what they please, duly attain to Brahman”.

ॐ ऊर्ध्वरेतस्सु च शब्दे हि ॐ ॥17-450॥

17. (and) initiation is permitted only of those who are bound to chastity (etc.); for in Scripture (it is prescribed thus).

न तावता कामचाराणां ज्ञानेऽधिकारः। ‘य इमं परमं गुह्यमूर्ध्वरेतस्सु भाषयेत्। न तथा विद्यते भूयान् यं प्राप्यन्येऽपि भूयसः’ – इति माठरशुतेः ॥17॥

By the fact that the wise obtain release in spite of doing anything as they please, it is not to be supposed that those whose conduct is unrestricted are entitled to wisdom. For the Mathara Sruti says, “Such a great man as communicates this great secret to those that are bound to chastity, is not to be frequently found; or such a one by resorting to whom many others may become great”.

ॐ परामर्शं जैमिनिरचोदना चापवदति हि ॐ ॥18-451॥

18. Jaimini thinks that the reference is (to the good conduct in observing the details of which the wise has an option), for there is no injunction (that the wise should do what is prohibited); for on the other hand there is the general prohibition (that he ought not to do).

‘प्रातरुत्थायाथ सन्ध्यामुपासीत यत् सन्ध्यामुपासते ब्रह्मैव तदुपासतेऽथ देवान् नमेज्जुहुयाद् वेदानावर्तयीत नान्यत् किञ्चिदाचरेन्न सुरां पिबेन्न पलाण्डुं भक्षयीत न भृषं वेदेन विस्मरेतात्मानं सोमं पिबेद्भुतशेषेण वर्तयेत्’ इत्युक्ताचारपरामर्शेन विधिबन्धवर्जितत्वेन कामत एव तस्य चरणं कामचार इति जैमिनिर्मन्यते। न च निषिद्धं कर्म कर्तव्यमेवेति चोदना। ‘ब्राह्मणो न हन्तव्यः’ इत्याद्यपवादश्च ॥18॥

Jaimini considers that “doing what they please”, in the case of the wise means ‘doing only of their own accord any or all the duties or acts that are permitted’, since the wise are free from compulsory duty; for the reference in the text concerned is to the good conduct detailed in the passage: “He shall rise earlier, and contemplate Sandhya; for they contemplate Brahma only in that they contemplate Sandhya. Then he shall adore the gods; shall make offerings into the fire, shall repeat the Vedas over again; he shall not do anything else, he shall not drink liquor; he shall not eat onions; he shall not utter harsh words; he shall not forget the Atman; he shall drink of Soma; he shall live upon what is left after sacrificing into the sacred fire”. And there is no rule that the wise should do what is prohibited; on the other hand, there is the general prohibition applicable even to the wise, such as “A Brahmana should not be killed” and so on.

ॐ अनुष्ठेयं बादरायणः साम्यश्रुतेः ॐ ॥19-452॥

19. Badarayana thinks that the scriptural passages intend only a choice given to the wise to do or not to do anything that is permitted; (but not what the wise is bound to do what is permitted); for Scripture declares (the wise) to be all the same whatever he may do.

अनुष्ठेयानां मध्य एव कामतश्चरणं कामतो निवृत्तिरेति बादरायणो मन्यते। ‘केन स्याद्येन स्यात् तेनेदृश एव’ इति साम्यश्रुतेः। ‘यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः। आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते’ इति भगवद्वचनाच्च ॥19॥

Badarayana considers that the act or omission at will on the part of the wise is only with reference to some of the permitted duties. For the text

in Brihadaranyaka Upanishad says, "In whatever manner he may be, he is the wise", declares that he is equally wise whether he may be doing or not doing what is permitted. And this is clearly seen from the words of the glorious Krishna from Bhagavad Gita: "He has nothing to do, who has attained to the bliss arising from the direct perception of the Supreme Being, who is satisfied with the grace of the Lord and feels no longing for other objects and who finds the highest pleasure in the uninterrupted sight of the Lord".

ॐ विधिर्वा धारणवत् ॐ ॥20-453॥

20. Or the rule of optional discharge of duty is restricted to the wise only, as that of the study of scripture (is restricted to twice-born only).

‘केन स्याद्येन स्यात्’ इति विधिर्वा। यथा वेदधारणं त्रैवर्णिकानां विहितं नान्येषाम्। एवं स्वमतानुसारिणी प्रवृत्तिर्ज्ञानिनां विहिता। न तत्रार्धशङ्का कार्या। नान्येषामिति वा। ‘स्वेच्छयैव प्रवृत्तिस्तु ब्रह्मणो विधिचोदिता। नाशङ्क्यं तन्मतं क्वापि विष्णोः प्रत्यक्षचोदना। इतरेषां न विहिता स्वेच्छावृत्तिः कथञ्चन’ इति हि ब्राह्मे ॥20॥

The text from Brihadaranyaka Upanishad says, "In whatever way he may be proceeding" may be considered an injunction. Just as the study of the Vedas is laid down for the three classes, so acting according to their own will is a rule meant only for the wise; therein nothing unrighteous is to be suspected; and this permission or rule does not apply to others. Such is the alternative conveyed by the particle 'Or'. All this is said in the Brahma; "The rule of acting according to one's own will is laid down by Scripture only in the case of Brahma and some other wise souls. And the righteous disposition of his will is never to be doubted, for he has Vishnu's command directly; and such freedom of action is by no means permitted by others".

ॐ स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् ॐ ॥21-454॥

21. If it be said that the text under discussion is but the praise, not the rule, on account of the wise following the ordinary injunctions, we reply, it cannot be purely praise; for the wise are not the Purva, i.e., Brahman (being under the control of the Lord).

स्तुतिमात्रमेव स्वेच्छाचरणं न विधिः। तैरपि सामान्यविधिस्वीकारादिति चेन्न। अपूर्वत्वात् परवशत्वात्। सर्वविध्यतिक्रमेण स्तुतिमात्रविषयत्वं परब्रह्मण एव हि। 'विधीनां विषयास्त्वन्ये ब्रह्मणः स्वेच्छया कृतौ। परस्य ब्रह्मणो ह्येव सर्वविधृतिदूरता' इति च ब्रह्मतर्के ॥21॥

It may be said that the wise may act as they like is but the simple praise and not the rule; for they also observe the ordinary rules of conduct; but this position cannot be maintained; for they are Apurva, not the absolute first spoken of; and the object of unqualified praise as being far beyond the operation of all injunctions, can be the Supreme Brahman only. The following is in the Brahma Tarka: "All others are subject to the injunctions; Brahma has the permission to do as he likes, while the Supreme Brahman alone is far beyond the operation of all injunctions".

ॐ भावशब्दाच्च ॐ ॥22-455॥

22. And from the Sruti which has the word Bhava meaning will, (the rule of acting according to their will is seen to hold in the case of all wise men).

'यथाविधानमपरे विधिर्भावे प्रजापतेः। ब्रह्मणः परमस्यैव सर्वविद्यतिदूरता' इति च तुरशुतौ ॥22॥

And the text is the Tura Sruti which runs thus; "All other individuals have to do as enjoined upon them: in the case of Brahma the rule has regard to his Bhava; but absolute freedom from the operation of all injunctions is seen only in Vishnu".

ॐ पारिप्लवार्था इति चेन्न विशेषितत्वात् ॐ ॥23-456॥

23. If it be said that from the above views the texts become unsettled as to their meaning, we say 'no'; for (the wise) are (of) specified (classes).

‘केन स्याद्येन स्यात्’ इत्यादयः स्थिरत्वनिवृत्त्यर्था इति चेन्न। ‘त्रेधा ह ज्ञानिनो विधिनियता अनियताः स्वेच्छानियता इति। विधिनियता मनुष्या अनियता हि देवा ब्रह्मैव स्वेच्छानियतः’ – इति गौपवनश्रुतौ विशेषितत्वात् ॥23॥

It may seem that the texts such as “In whatever manner etc.” cease to have a settled meaning on account of the various views expressed above. But it is not the case; for in the Gaupavana Sruti the wise are specified or classified thus: “Of three classes indeed are the wise; those that are bound by injunctions, those that are not and those that are guided by their own will. Those that are governed by injunctions are men; those that are not the gods; and Brahma only is the one that is guided by his own will”.

ॐ तथा चैकवाक्योपबन्धात् ॐ ॥24-457॥

24. For thus indeed the coherence (consistency) of scriptural passage is secured (so as to form a connected topic of exposition).

एवं सति विधिवाक्यानां स्वेच्छावृत्तिवाक्यानां च सम्बन्धो भवति ॥24॥

Only when this classification is understood, the connection or coherence of the passages expressing injunctions and the passages speaking of action at will is secured.

ॐ अत एव चाग्नीन्धनाद्यनपेक्षा ॐ ॥25-458॥

25. And for this very reason, knowledge does not require (depend upon) the lighting of fire, etc.

अत एव ज्ञानस्य मोक्षादेन नाग्निहोत्राद्यपेक्षा। ब्रह्मतर्के च — 'येषां ज्ञानं समुत्पन्नं तेषां मोक्षो विनिश्चितः। शुभकर्मभिराधिक्यं विपरीतैर्विपर्ययः॥ स्वेच्छानुवृत्यैव भवेद् ब्रह्मणः प्रायशस्तथा। देवानामपि सर्वेषां विशेषादुत्तरोत्तरम्' इति ॥25॥

For this very reason that the wise obtain release by virtue of their wisdom in spite of their conduct at will, knowledge does not stand in need of any help from Agnihotra and other duties in securing release; and this is also said in the Brahma Tarka: "Release or heavenly abode is assured to all those in whom the light of wisdom is risen; and the enhancement of the fruit is caused by the performance of righteous acts: and the reverse, by the reverse; and in the case of Brahma this enhancement generally results from the actions which he performs of his own accord in following the dictates of his own will, while this is also the case with all the gods according to their superiority in rank over one another".

ॐ सर्वपेक्षा च यज्ञादिश्रुतेरश्ववत् ॐ ॥26-459॥

26. The requisiteness of all the duties is only towards the production of knowledge, as that of the horse in journeying, since it is seen from the text, "By sacrifice, etc".

सर्वधर्मपेक्षा च ज्ञानस्येत्पत्तौ। 'विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन' इति श्रुतेः। यथा गतिनिष्पत्यर्थमश्वादयोऽपेक्ष्यन्ते न विनिष्पन्नगतेर्ग्रामादिप्राप्तौ ॥26॥

There is the need for the performance of all the duties towards the production of knowledge as it is seen from the Sruti: "They seek to know Him by means of sacrifices, distribution of gifts, penance, by imparting of knowledge, by abstinence" (Brihadaranyaka Upanishad); just as only for the purpose of journeying, the horse and/or other conveyances are required, not for the act of getting into the village etc. when he has journeyed the distance.

ॐ शमदमाद्युपेतः स्यात् तथाऽपितु तद्विधेस्तदङ्गतया
तेषामवश्यानुष्ठेयत्वात् ॐ ॥27-460॥

27. Notwithstanding, the wise man shall be possessed of devotional tranquility, control of senses etc. on account of these being specially enjoined upon him (the wise), and on account of their being the cause of enhancing the effect of knowledge and, as such, being fit to be necessarily observed.

यद्यपि ज्ञानेनैव मोक्षो नियतस्तथाऽपि ज्ञानी शमदमाद्युपेतः स्यात्। 'आचार्याद्विद्यामवाप्यै तमात्मानमभिपश्य शान्तो भवेद्धान्तो भवेदनुकोलो भवेदाचार्य परिचरेत् परिचरेदाचार्यम्' इति माठरश्रुतौ ज्ञानिनोऽपि तद्विधेः। 'ब्राह्मी वाव त उपनिषदब्रूम' इति। तस्यैतपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम्। यो वा एतामुपनिषदमेवं वेद' - इति ज्ञानाङ्गतया तेषामवश्यानुष्ठेयत्वात्। 'यस्य ज्ञानं तस्य मोक्ष इति नात्र विचारणा। तस्य शान्त्यादयोऽङ्गानि तस्मात् तेषामनिष्ठितिः॥ अवश्यकरणीया स्यादन्यथाऽल्पफलं भवेत्' इति च आग्नेये। तु शब्दः पूर्णफलार्थत्वं सूचयति ॥27॥

Though release is ensured to be the invariable effect of wisdom alone, yet the wise should possess devotional calmness, control over senses etc. For these are enjoined upon the wise also, as in the text from Mathara Sruti, "After having obtained Vidya or scriptural knowledge from the preceptor and after having directly seen the Lord within, he shall calmly fix his heart on the Lord, control his senses, shall be helpful to the good, shall worship the preceptor, he shall worship the preceptor". And they are fit to be accompanied as they are seen to be auxiliaries to knowledge from the text from Talavakara Upanishad, "We have imparted to you the Upanishad treating of the highest Brahman; and the mainstay of the Upanishad consists of austerity, control of passions, the duties belonging to Varna and Ashrama; and the sources of the Upanishad are the Vedas, their supplementary disciplines and Mimamsa. He who knows this Upanishad to be such becomes established in the highest Brahman that is shining in the unlimited world of Svarga". "Heavenly bliss is intended

for him who has obtained knowledge, and there is no question about it. Of that knowledge, devotional calmness etc. are auxiliaries, therefore they are necessary to be accomplished. Otherwise the fruit of knowledge would be meagre”, so says Agneya Purana. By the term ‘specially’, (tu) perfectness of the fruit is indicated when the wise possesses additional virtues.

ॐ सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात् ॐ ॥28-461॥

28. And the concession for accepting all food is meant to be used only when life is in danger as it is seen from scripture.

यदि ह वा अप्येवंविन्निखिलं भक्षयीतैवमेव स भवति’ – इति सर्वान्नानुमतिः प्राणात्ययविषया।
‘न वा अजीविष्यमिमानखादन्निति होवाच कामो म उदपानम्’ इति दर्शनात् ॥28॥

The Sruti which appears to give permission to accept all food only refers to the occasion when life is in danger. The text is: “Even if he should eat everything and anything, - he who knows Brahman thus, he becomes released”); for the following Chandogya text shows the above conclusion to be true. “If I had not eaten your barley, said the sage, I could not have lived, but now the drink of water I can have at my pleasure”.

ॐ अबाधाच्च ॐ ॥29-462॥

29. And because (omission to do what is prohibited) does not affect the wisdom of the wise, (there is no necessity for the wise to do what is prohibited).

‘अन्यायचरणाभावे न हि ज्ञानस्य बाधनम्। अतो विद्वानपि न्यायं वर्तेतोत्कर्षसिद्धये’ इति च ब्रह्मतर्के ॥29॥

Accordingly the Brahma Tarka says, “Since omission to do what is wrong does not affect wisdom, even the wise may, on the other hand, do what is right, so that the effect of knowledge may be enhanced”.

ॐ अपि स्मर्यते ॐ ॥30-463॥

30. (All this) is said in Smriti also.

‘अतीतानागतज्ञानी त्रैलोक्योद्धरणक्षमः। एतादृशोऽपि नाचारं श्रौतं स्मार्तं परित्यजेत्’ इति हरिवंशेषु ॥30॥

In the Harivamsam, it is said thus: “A person may know what is past and will be in the future and may be capable of redeeming and protecting the three worlds; even such a person ought not to abandon the performance of duties enjoined by Srutis and Smritis”.

ॐ शब्दश्चातोऽकामचारे ॐ ॥31-464॥

31. There is also the word (scriptural statement) prohibiting unrestricted conduct; hence (it is not fit that the wise should act as they like).

‘स य एतदेवंविदेवं मन्वान एवं पश्यन् न कामचरितं चरेन्न कामं भक्षयीत न कामामनुवर्तेत’ इति कौण्डिन्यश्रुतौ। अत इत्यल्पफलत्वं सूचयति। ‘न निषिद्धानि वर्तेत पूर्णज्ञानफलेच्छया’ इति पाद्मे ॥31॥

The prohibition of acting according to one’s own liking is found in the following Kaundinya Sruti: “He who knows Brahman thus and meditates on Him thus and sees Him such, shall not do what he likes, shall not eat what he chooses, shall not seek the gratification of senses”. By the term ‘hence’ the Sutrakara indicates that otherwise the fruit of knowledge would be of a reduced character. For the Padma Purana says, “The wise shall not proceed to do the prohibited things, having regard to the realisation of the full reward of knowledge”.

ॐ विहितत्वाच्चाश्रमकर्मापि ॐ ॥32-465॥

32. And because the duties of Ashrama also are enjoined upon him.

न केवलं निषिद्धाकरणेन पूर्यते। कर्तव्यं च वर्णाश्रमविहितं कर्म॥ 'पश्यन्नपीममात्मानं कुर्यात् कर्मविचारयन्। यदात्मानः सुनियतमानन्दोत्कर्षमाप्नुयात्' – इति कौषारवशुतौ विहितत्वाच्च। अपिशब्दो वर्णधर्मसमुच्चयार्थः ॥32॥

Simply refraining from what is prohibited does not suffice. The duty enjoined upon him according to his Varna and Ashrama should also be performed. For it is laid down in the Kausharava Sruti: "Though he has attained the direct sight of this omniscient Lord, he should, without a question, perform the duty incumbent upon him. For thereby he would obtain enhanced bliss in heaven". By the term 'also' the duties of Varna are meant to be taken.

ॐ सहकारित्वेन च ॐ ॥33-466॥

33. And since such duty is auxiliary to knowledge (in enhancing its fruit), (the wise also should observe it).

'यथा राज्ञः सहकार्येव मन्त्री तथाऽप्यृते तं क्षितिपः कार्यमृच्छेत्। एवं ज्ञानं कर्म विनाऽपि कार्यं सहायभूतं न विचारः कुतश्चित्' – इति कमठशुतौ सहकारित्वोक्तेश्च। 'ज्ञानान्मोक्षो भवेत्येव सर्वकार्यकृतोऽपि तु। आनन्दो हसतेऽकार्याच्छुभं कृत्वा तु वर्दते' इति ब्रह्माण्डे॥ सर्वदुःखनिवृत्तिश्च ज्ञानिनो निश्चितैव हि। उपासया कर्मभिश्च भक्त्या चानन्दचित्रता' इति बृहत्तन्त्रे॥ 'धर्मस्वरूपचित्रत्वाद्यो यो देवमनोगतः। स एव धर्मो विज्ञेयो न ह्येते लोकसम्मिताः' इति च पाद्मे ॥33॥॥ इति कामचाराधिकरणम् (स्तुत्यधिकरणम्) ॥04॥

For the cooperativeness of duties is described in the Kamatha Sruti thus: "Just as the minister is only a help to the king, while the king can accomplish his work even without him, so also knowledge can accomplish its end even without the aid of Karma, but there is no question whatever as to its being helpful to knowledge towards making the object complete. In the Brahmanda Purana also it is said: "It is settled that from knowledge

release is obtained, though the wise may do all that is prohibited or omit to do all that is to be done. But there is a dwindling of bliss by doing what is prohibited, and there is an enhancement of bliss by doing what is good". The Brihat Tantra says:

"The absolution from all miseries is, however, assured to the wise; but by meditation, dutiful acts and devotion, practised after the dawn of wisdom the bliss is enhanced". The Padma Purana also says, "The characteristic of what is righteous is really peculiar and various. Therefore whatever is acceptable in the opinion of the gods is to be considered righteous duty. For they are not like the beings of the world".

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॥ उभयलिङ्गाधिकरण ॥05॥

॥ UBHAYALINGAADHIKARANA ॥05॥

Ubhayalingaadhikarana (34-40) proves that the eligible alone are entitled to the knowledge of Brahman, while others are not, and that this essential and natural distinction is never changed.

ॐ सर्वथाऽपितु त एवोभयलिङ्गात् ॐ ॥34-467॥

34. By all the means (that may be tried) they (the eligible) alone (obtain knowledge); but (not the ineligible); from indication of both as to both.

सर्वप्रकारेणोत्साहेऽपि ये ज्ञानयोग्यास्त एव ज्ञानं प्राप्नुवन्ति नान्ये। 'य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः' – इति श्रुत्याऽऽचार्योपदेशसाम्येऽपि विरोचनो विपरीतज्ञानमापेन्द्रः सम्यज्ज्ञानमित्युभयविधलिङ्गात् ॥34॥

Whatever may be the effort made, only those that are eligible for knowledge obtain it, not others. For there is the indication of both, viz., the eligible Indra obtaining right knowledge and ineligible Virochana obtaining wrong knowledge, though what was imparted by the preceptor was the same,

which is contained in the Sruti, "He who is the sole Lord, absolutely sinless and as such free from old age, death, sorrow, pains of hunger and thirst, whose wishes and thoughts are real, He is to be sought for and thoroughly inquired into".

ॐ अनभिभवं च दर्शयति ॐ ॥35-468॥

35. (Scripture) shows also the immutability (of their nature).

'दैवीमेव सम्पत्तिं देवा अभिगच्छन्त्यासुरीमेव चासुरा नैतयोरभिभवः कदाचित् स्वभाव एव ह्यवतिष्ठन्ते' इति स्वभावानभिभवं च दर्शयति ॥35॥

The following Sruti shows the changelessness of essential nature thus; "The gods attain to develop the divine nature and Asuras to the Asura or evil nature; and of these two there is never a change in respect of their essential character; for nature does only continue to assert itself.

ॐ अन्तरा चापि तु तद्दृष्टेः ॐ ॥36-469॥

36. Even in the case (of men) who stand between (these two), their mixed character is also immutable; for Scripture declares that (to be the case).

सम्यज्ज्ञानविपरीतज्ञानयोरन्तरा स्थितानामपि देवासुरभावयोर्दाढ्यदृष्टेः ॥36॥

Even in the case of those who are between those eligible for right knowledge and those eligible for wrong knowledge, there is permanency of the knowledge which is mixed in character, i.e., partaking of the nature of the Devas and of the Asuras; and the immutability of the nature of these also is seen.

ॐ अपि स्मर्यते ॐ ॥37-470॥

37. It is also declared by Smriti.

'असुरा असुरेणैव स्वभावेन च कर्मणा। ज्ञानेन विपरीतेन तमो यान्ति विनिश्चयात्॥ देवा दैवस्वभावेन कर्मणा चाप्यसंशयम्। सम्यज्ज्ञानेन परमां गतिं गच्छन्ति वैष्णवीम्॥

नानयोरन्यथाभावः कदाचित् क्वापि विद्यते। मानुषा मिश्रमतयो विमिश्रगतयोऽपि च' इति स्कान्दे ॥37॥

"Asuras by their Asura or evil nature, Asura intelligence, Asura act and perverse knowledge surely go to the hell of darkness; the gods by their godly nature, godly act and right knowledge certainly attain to the highest abode of Vishnu: at no time or place and on no account the essential nature of either becomes changed; and men are of mixed understanding and of mixed course" says the Skanda Purana.

ॐ विशेषानुग्रहं च ॐ ॥38-47॥

38. (Scripture shows) there is special grace of the Lord bestowed upon the gods and (consequently better fruits).

शृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः। एदमानद्विबुधस्य राजा चोष्कृत्यते विश इन्द्रो मनुष्यान्' – इति विशेषानुग्रहं च दर्शयति देवेषु परमेश्वरस्य। 'असुरान् दमयन् विष्णुः स्वपदं च सुरान् नयन्। पुनः पुनर्मानुषांस्तु सृतावावर्तयत्यसौ' इति भविष्यत्पर्वणि ॥38॥

Rigveda says "The glorious Lord of lords that always accomplishes what He begins, punishes those of wicked nature by casting them into hell and lifts up those that are other than the aforesaid, i.e., those of good nature, enabling these to rise from the mundane existence; the Lord who does not like him that tries to exceed his eligibility, who is the king of the two classes of beings (Devas and Asuras), ever keeps men in the cycle of samsara". This text makes it plain that the gods are the receivers of special grace of the Supreme Lord. The Bhavishyat Parva says: "This Vishnu inflicts punishment on the Asuras, leads the gods to His abode and makes men to move again and again in the cycle of life".

ॐ अतस्त्विदतरज्यायोलिङ्गाच्च ॐ ॥39-47॥

39. (The evil-natured do not attain to the rank of the gods by changing their nature); and for this very reason, that the

number of the other class (the Asuras) is much greater, on account of such indication (and scriptural statement).

देवभागादसुरभाग एव बहुलः। 'तस्मान्न जनतामियात्' इति लिङ्गात्। चशब्दात् – 'ततः कनीयासा एव देवा ज्यायासा असुराः' इति श्रुतेश्च। 'असुरा बहुला यस्मात् तस्मान्न जनतामियात्' इति च ब्राह्मे ॥39॥

In fact the numerical strength is greater on the side of the Asuras than on that of the gods. This appears from the indication contained in Brihadaranyaka Upanishad "Therefore let him not go to the crowd", and from the same Sruti, "Only fewer in number are the gods and the greater in number are the Asuras, the same fact is distinctly seen". So also the Brahma Purana says: "Since the Asuras are very numerous, let him not go to the crowd".

ॐ तद्भूतस्य तु तद्भावो जैमिनेरपि नियमातदूपाभावेभ्यः ॐ ॥40-473॥

40. It is the conclusion also of Jaimini that what each is is its own nature, as may be seen from Srutis declaring the invariable rule, the absence of (acquiring) the nature it has not, (and the permanency of its own nature).

असुरजातेरेवासुरत्वं देवजातेरेव देवत्वं जैमिनेरपि सिद्धमेव। 'नासुरा दैवीं न देवा आसुरीं न मनुष्या दैवीमासुरीं च गतिमीयुरात्मीयामेव जातिमनुभवन्ति' इति नियमश्रुतेः। 'नासुराणां दैवं रूपं न देवानामासुरं न चोभयं मनुष्याणां यो यदूपः स तदूपो निसर्गो ह्येष भवति' इत्यतदूपत्वश्रुतेः। 'तं भूतिरिति देवा उपासांचक्रिरे ते बभूवुस्तस्माद्धाऽप्येतर्हि सप्तो भूर्भूतित्येव प्रशस्वित्यभूतिरित्यसुरासेते ह परुभभूवुः' – इति देवासुराणां भावाभावश्रुतेश्च। देवानां भूतिरित्येव मनो विष्णौ स्वभावतः। असुराणामभूतित्वेनैतन्नेयमतोऽन्यथा॥ देवाः शापाभिभूतत्वात् प्रह्लादाद्या बभूवुरे। अतः सुगतिरेतेषां नान्यथा व्यत्ययो भवेत्' इति चाध्यात्मे ॥40॥ ॥ इति उभयलिङ्गाधिकरणम् ॥05॥

The state of being Asura belongs to the Asura class alone; and the state of being god also belongs only to the class of the gods. This is actually admitted by Jaimini too. For the restrictive rule is contained in the following Sruti: "The Asuras do not attain to the nature of the gods, nor do the gods attain

to the state of being Asuras essentially; nor do men attain to either state, that of the gods or that of the Asuras; but all attain to their own nature". "The Asuras do not obtain the godly qualities nor do the gods attain that of the Asuras; and neither do men attain to either state, that of the gods or that of the Asuras; but all attain to their own nature". "The Asuras do not obtain the godly qualities nor do the gods attain that of the Asuras; and neither do men attain. So everyone is of the same nature essentially and this perpetual possession of right knowledge and other qualities really constitutes Nature". Thus the Sruti shows that one does not lose one's nature and acquire that of another; and this is seen from the text which describes the auspicious and the inauspicious results in the case of the gods and Asuras thus: "The gods contemplated Him as Bhuti (prosperity) and they prospered; therefore Vayu who abides in them, while they are asleep breathes even now as Bhuti, Bhuh, the Lord who is the giver of prosperity; and the Asuras contemplate Him as Abhuh or destroyer of prosperity. Hence they are destroyed and thrown into hell". The following is said in the Adhyatma. "The mind of the gods is by nature set upon Vishnu as Bhuti (prosperity) and that of the Asuras as Abhuti (destroyer of prosperity); and it is an invariable rule that this nature does not change. But the gods only when overpowered by curses, became Prahlada and others; hence they, later attained to right knowledge and its fruit; otherwise no change of nature takes place".

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॥ अधिकारिकाधिकरण ॥06॥

॥ ADHIKARIKAADHIKARANA ॥06॥

Adhikarikaadhikarana (41-43) teaches that the knowledge of Brahman is to be gained by those who do not aspire to the rank of the celestials or even to that of particular Rishis, who may however seek to extend their knowledge generally.

ॐ न चाधिकारिकमपि पतनानुमानात् तदयोगात् ॐ ॥41-474॥

41. And not even the rank of any officiating gods is to be desired, for fall is inferred therefrom and it is not fit.

न च परमात्मैश्वर्यादिकमाकाङ्क्ष्यम्, ब्रह्मादीनामपु नाकाङ्क्ष्यं, किमुपरस्येति सूचयितुमपिशब्दः। चशब्दस्तु ज्ञानार्थीनां पूर्वोक्तादित्थम्भावान्तरसूचकः। अयोग्यमारोढुं प्रयतन् प्रपतन् हि दृश्यते। एवमयोगस्य परमात्मैश्वर्यस्य ब्रह्मादिपदस्य चाकाङ्क्षायां पतनमनुमीयते। 'न देवपदमन्विच्छेत् कुत एव हरेर्गुणान्। इच्छन् पतति पूर्वस्मादधस्ताद्यत्र नोत्थितिः' इति ब्रह्माण्डे। 'स्वकीयमिच्छमानं तु राजाद्याः पातयन्ति हि। एवमेव सुराद्याश्च हरिश्च स्वपदेच्छुकम्' - इत्याद्यनुमानरूपवाक्याच्च - 'मायाभिरुत्तिसृप्सत इन्द्र द्यामारुरुक्षत। अवदस्यैरधूनुथाः' इति च श्रुतिः ॥41॥

Indeed it is not right to desire to possess the supreme qualities etc. of the Supreme Being. Even the rank of Brahma and others is not to be desired; then much less is the propriety of desiring what belongs to the nature of the Supreme Lord. To indicate this, the word 'even' is used in the aphorism. By the term 'and' is indicated that this is another qualification to be had by those that seek knowledge. For a person trying to climb up a great height beyond his capability is observed to fall down; in the same way the fall is inferred of him who desires the supremacy of the Lord or the rank of Brahma and others, for which he is naturally unfit. And the Brahmanda Purana says: "A person should not desire the rank of a god; then how could he wish to acquire the qualities of Hari? By entertaining such a desire, he not only falls from his original position, but he falls down from where he does not rise again"; and the following and the like also show the reasoning: "Kings and others evidently pull down those ministers etc., that desire to usurp their own power etc.; so also the gods and Hari hurl down him that desires their place". The Sruti from Rigveda also says this; "O Indra, you have hurled down the thieves who desired by vile means to attain your greatness and to rise to heaven".

ॐ उपपूर्वमपीत्येके भावशमनवत् तदुक्तम् ॐ ॥42-475॥

42. Some Sakhins say that even the place next to that of the aforesaid is not to be desired as that of those who have secured tranquillity of mind; and this is said in Sruti.

उपदेवपदं च नाकाङ्क्ष्यमित्येके। भावशमनवदृष्टिपदवदेव। तच्चोक्तमिन्द्रद्युम्नश्रुतौ – ‘अथ यथर्षीन् प्रजापतीन् नाकाङ्क्षेदेवं न गन्धर्वान् न विद्याधरान् न सिद्धान्’ इति। बृहत्संहितायां च – ‘न दैवानभिकाङ्क्षेत कुत एव हरेर्गुणान्। प्राजापत्यान् चार्षा गान्धर्वादीनपि क्वचित्॥ ऋष्यादिषु विशेषे तु दोषो नैवाविशेषतः’ – इति विशेषदर्शनार्थमेक इत्युक्तम् ॥42॥

Some Sakhins read texts to the effect that even the rank of those that are next to the gods, viz., Gandharvas etc. is not to be desired, just as the rank of any of the Rishis is not to be desired, that have secured tranquillity of mind by the subjugation of their passions; and this is said in the Indradyumna Sruti thus: “Now just as it is not right to desire to be any one of the Rishis or Prajapatis, so also it is not right to desire to be any one of the Gandharvas, Vidyadharas and Siddhas”. And the Brihat Samhita says: “He should not desire the qualities of the gods; where could he desire the qualities of Hari? Nor should he desire at all those of the Prajapatis, Rishis, Gandharvas and others. But this prohibition is only in the case of the particular place of particular Rishis and others. On the other hand there is no objection to desiring generally to become enlightened like a Rishi”. To indicate this point of difference, the expression, “Some Sakhins” is used in the aphorism.

ॐ बहिस्तूभयथाऽपि स्मृतेराचाराच्च ॐ ॥43-476॥

43. But beyond that there is no objection in either case, (as seen) from Smriti and (Sruti) containing the rule of conduct.

देवर्षिगन्धर्वादिपदेभ्योऽन्यत्र शुभविषय आकाङ्क्षायामनाकाङ्क्षायां च न पतनम्। ‘देवर्षिगन्धर्वाणां पदाकाङ्क्षी पतेत् ध्रुवम्। अन्यत्र शुभमाकाङ्क्षन् न पतेदविरोधतः’ इति

स्मृतेः॥ 'नानात्वमेव कामानां नाकामः क्व च दृश्यते। अतोऽविरुद्धकामः स्यादकामस्तेन भण्यते' इत्याचाराच्च ॥43॥॥ इति अधिकारिकाधिकरणम् ॥06॥

There is no falling of the individual on account of the desire or the absence of desire for good things other than the authority and position of the gods, Gandharvas etc. For the Smṛiti says: "He who desires the place of the gods and Gandharvas shall certainly fall down; but by desiring any other thing that is good he shall not fall; for there is no prohibition to such a desire. The text that expresses the rule of conduct is as follows:"There is only variety in desires; the absence of desires is not to be seen anywhere in any body. Hence one should eschew prohibited desires; then he is said to be free from desires".

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॥ फलश्रुत्यधिकरण ॥07॥

॥ PHALASHRUTYADHIKARANA ॥07॥

Phalashrutyadhikarana (44-46) treats the question how the soul obtains a part of the advantage of knowledge which has been produced by the agency of the gods working in him and shows that the soul becomes the receiver of grace resulting from knowledge only by the presence of the gods in his body.

ॐ स्वामिनः फलश्रुतेरित्यात्रेयः ॐ ॥44-477॥

44. (Only) to (the gods), the masters of knowledge, (its fruit belongs), on account of Sruti declaring that; thus Athreya opines.

'ब्रह्मविदाप्नोति परम्' इत्यादि फलं स्वामिनां देवानामेव भवति। 'यदु किञ्चेमाः प्रजाः शुभमाचरन्ति देवा एव तदाचरन्ति यदु किं चेमाः प्रजा विजानते देवा एव तद्विजानते देवानां

ह्येतद्भवति स्वामी हि फलमश्नुते नास्वामी कर्म कुर्वाणः' – इति माध्यन्दिनायनश्रुतेरित्यात्रेयो मन्यते ॥44॥

The fruit of knowledge declared by such texts as Taittireya Upanishad, “He who knows Brahman attains to the highest (Brahman)”, belongs to the gods only, who are its masters. The sage Athreya thinks this from the Madhyandinayana Sruti which runs as follows: “Whatever good thing these people do, that the gods only do; whatever these people understand, that the gods only understand.; for all this belongs only to the gods; and the master only enjoys the fruit, not he that is not the master, but merely does the work”.

ॐ आर्त्विज्यमित्यौडुलोमिस्तस्मै हि परिक्रियते ॐ ॥45-478॥

45. Audulomi thinks that there is also fruit (benefit) accruing (to the soul), as in the case of sacrificial priests, because for their sake that (the acquisition of knowledge) is made through them (the souls) by them (gods).

सत्रयागेष्वृत्विजामपि फलदर्शनादल्पं फलं प्रजानामपि भवतीत्यौडुलोमिर्मन्यते। तद्धर्थं देवैः क्रियमाणत्वात् ॥45॥

Just as in the sacrifice called Satrayaga, there is merit accruing to the priests also; so there is a small fraction of the effect accruing to the souls through whom the gods work for knowledge. Thus the sage Audulomi thinks for the reason that the gods work through the souls for souls' sake.

ॐ सहकार्यन्तरविधिःपक्षेण तृतीयं तद्वतो विध्यादिवत् ॐ ॥46-479॥

46. The third of the views is that the souls are appointed as other (secondary) auxiliaries, as they (men) are appointed with regard to him (the king or preceptor) that owns them.

तृतीयः स्वपक्षः। देवानां ज्ञापनादिकर्मणि सहकार्यन्तरत्वेन प्रजा विधीयन्ते। यथा प्रजावतो राज्ञः प्रजाः सहकारित्वेन विधीयन्ते। यथावाऽऽचार्यस्य शिष्याः। वाराहे च – 'ज्ञानादिदानं देवानां विष्णुना साधु चोदितम्। वेदे च तेषां विहितं तत्राचार्यो महत्तरः॥

विहितः सहकारित्वे सहकार्यान्तरं प्रजाः। पातृत्वेन यथा राज्ञो यथा शिष्या गुरोरपि॥
तस्माच्छ्रुतं फलं तासामाचार्याणां महत्तरम्। ततो महत्तरं प्रोक्तं देवानामुत्तरोत्तरम्' इति
॥46॥ ॥ इति फलश्रुत्यधिकरणम् ॥07॥

The third view is Badarayana's own. The souls are appointed as the secondary auxiliaries of the gods in their work of imparting knowledge etc. just as the subjects are appointed as auxiliary to the king who rules the people; or just as the pupils are to the preceptor. And this is said in the Varaha Purana: "The duty of imparting right knowledge is imposed upon the gods by Vishnu; and it is enjoined upon them by scripture; and the chief auxiliary thereto is the preceptor and next to him the souls for their auxiliaries; just as the subjects are correlated to the king in the act of protecting and the pupils are to the preceptor in the act of imparting knowledge. Therefore, the souls obtain the knowledge etc.; but the preceptors obtain a highly enhanced fruit; still more enhanced, it is said, is the fruit accruing to the gods.

* * *

॥ कृत्स्नभावाधिकरण ॥08॥

॥ KRUTSANABHAAVADHIKARANA ॥08॥

Krutsanabhaavadhikarana (47-48) states that the Sanyasa Ashrama is superior to that of the Grihastha (householder), since the acquisition of knowledge in that Ashrama is possible to a higher degree and with greater devotion.

ॐ कृत्स्नभावात् तु गृहिणोपसंहारः ॐ ॥47-48॥

47. (The state of being an ascetic is superior to other states); but the passage concluding with the superiority of the householder refers to the gods, for they alone possess in full the virtues of the householder (and of the ascetic as well).

'कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान् विदधत्' इत्युक्त्वा – 'न च पुनरावर्तते न च पुनरावर्तते' इति गृहिणोपसंहारः क्रियते – तस्माद्गृहस्तस्यैवोत्तवत्वमिति न वाच्यम्।

यतः कृत्स्नगृहस्थान् देवानपेक्ष्यैवोपसंहारः क्रियते। 'कृत्स्ना ह्येते गृहिणो देवाः कृत्स्ना एते यतयोऽत एतेषां न पुत्रा दायमुपयन्ति स चैते गृहान् विसृजन्त्यरागा अद्वेषा अलोभाः सर्वभोगाः सर्वज्ञाः सर्वकर्तारः' इति पौत्रायणश्रुतिः ॥47॥

The householder is the most exalted of all in heaven for in the Chandogya Upanishad the passage winding up with the importance of the householder runs thus: "He who having completely rendered his service as a pupil to the preceptor enters in the life of a householder, and living in a hallowed tract of country, studies scripture; performs righteous acts and righteously begets sons and maintains his children and other, centres all his senses on the Supreme Being, refrains from killing life except in the holy acts of sacrifice and thus spends the whole of his life time, he attains to the world of Brahman"; and further on it is stated in the same passage, "And he does not return, does not return. But this cannot be admitted; for the conclusion of the passage refers only to the gods who are perfect householders. Thus the Pautrayana Sruti says:

"And these gods are certainly the perfect householders and they are the perfect ascetics; for their sons do not inherit their property, nor do they ever give up the householder's character. But they are destitute of love, hate and covetousness; they have all enjoyments; they are all-knowing; and they do everything".

ॐ मौनवदितरेषामप्युपदेशात् ॐ ॥48-481॥

48. Also because it is taught that the gods perform the duties of all other Ashramas (stages of life) as those of the ascetic condition.

न चाश्रमद्वयमेव देवानाम्। 'देवा एव ब्रह्मचारिणो देवा एव गृहस्था देवा एव वनस्था यथा ह्येते मुनय एवं सर्ववर्णाः सर्वाश्रमाः सर्व ह्येते कर्म कुर्वन्ति' इति कौण्ठरव्यश्रुतौ यतित्वद् घान्तेनान्येषामप्युपदेशात् ॥48॥ इति कृत्स्नभावाधिकरणम् ॥08॥

The gods are superior to all those that are in the different Ashramas or stages of life. All the four stages are appropriately filled by the gods; for, it is taught in the Kauntharavya Sruti that the duties of all other stages are

discharged by the gods, the ascetic condition being taken as typical. The Sruti runs thus: The gods only are the Brahmacharins, the gods are the householders, the gods are the hermits just as they are the ascetics; they are of all castes and they are of all Ashramas or stages, for they do the duties of all”.

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॥ अनाविष्काराधिकरण ॥०९॥

॥ ANAVISHKARAADHIKARANA ॥०९॥

Anavishkaraadhikarana (49) teaches that the knowledge of Brahman leading to final release is not to be lectured out and imparted promiscuously to all and it has to be imparted to the qualified in the due manner laid down by the Sastras and custom.

ॐ अनाविष्कुर्वन्नन्वयात् ॐ ॥४९-४८२॥

49. (Scriptural knowledge is to be imparted) without exposing it; for there is reason for it.

‘एतां विद्यामदीत्य ब्रह्मदर्शी वाव भवति। स एतां मनुष्येषु विब्रूयात्। यथा यथा ह वै ब्रूयात् तथा तथाऽधिको भवति’ – इति माठरश्रुतौ विद्यादानं शूयते। तच्च बहूनां स्वीकरणार्थमाविष्कारेणेति न मन्तव्यम्। अन्वयाद्युक्ते। अविष्कारेऽयोग्यानामपि स्वीकारप्राप्तिः। तच्च विषिद्धम् – ‘मा नः स्तेनेभ्यो यो अभि दुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः। येषां नैतन्नापरं किं च नैकं ब्रह्मणस्पते ब्रूहि तेभ्यं कदाचित्॥ अथोशमेनोपरता मनुष्याः ये धर्मिणो ब्रूहि तेभ्यः सदा नः। आदेवानामोहते वि ब्रयो हृदि बृहस्पते न परः साम्नो विदुः’ इति। विद्या ह वै ब्राह्मणमाजगाम गोपाय मां शेवदिस्टेऽहमस्मि। अनार्यकायानृजवे शठाय न मां ब्रूया ऋजवे ब्रूहि नित्यम्’ इति च ॥४९॥ ॥ इति अनाविष्काराधिकरणम् (अन्वयाधिकरणम्) ॥०९॥

The duty of imparting knowledge is laid down in the Mathara Sruti thus: “He who studies this Vidya indeed becomes fit to see Brahman; he shall freely impart it to men; as he imparts, so he becomes great”; and such knowledge

it may be thought, is to be imparted with due publicity, so that many may receive it; but such a view should not be held; for there is a reason for its being kept from the public. If it be imparted in public, even the ineligible may happen to receive it, which is prohibited as per the text from Rigveda; “O Lord of the Vedas, do not deliver us into the hands of those thieves that hate the blissful Lord and consequently are our enemies, that are only addicted to food and gratification of their senses, that are only fit to be in the dark hell of miseries in consequence of their wicked conduct; that deny the existence of this Lord and the world; that only acknowledge something of no description. On the other hand, O Lord of speech, always deliver us into those who by their calm devotion, rejoice in the Lord, who are capable of right thinking, and perform duties irrespective of the consequences, who bear in their heart the Ruler of the gods and who acknowledge none higher than the omnipresent Lord Vishnu”. Another Sruti also says thus: “Vidya went to Vayu and said; Protect me, I am your treasure, do not deliver me to the unworthy, the perverse or the evil-spirited; but always deliver me to him who is straightforward”.

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॥ ऐहिकाधिकरण ॥10॥

॥ EHIKAADHIKARANA ॥10॥

Ehikaadhikarana (50) declares that in the absence of any obstruction Brahman is seen in the very life in which one has completed the course of inquiry etc.,

ॐ ऐहिकमप्रस्तुतप्रतिबन्धे तद्दर्शनात् ॐ ॥50-483॥

50. The seeing (or revelation) of Brahman may occur during the very life in which the means are completely accomplished if there is no obstruction; for that is seen from the Sruti.

‘आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निधिध्यासितव्यः’ – इति दर्शनार्थं श्रवणादि विधीयते। तच्च दर्शनमैहिकमेव प्रारब्धप्रतिबन्धाभावे। ‘शुत्वाऽऽत्मानं मतिपूर्वं ह्युपास्येहैव

दृष्टिं परमस्य विन्देत्। यद्यारब्धं कर्म निबन्धकं स्यात् प्रेत्यैव पश्येद्योगमेवान्वेक्ष्य' – इति सौपर्णश्रुतौ दर्शनात्। 'अनादिजन्मसम्बन्धं निर्भेत्तुं पापपञ्जरम्। यावत्या सेवया शक्यं तावत् कार्यं न संशयः॥ यावद्दूरे स्थितो गम्यात् तावद्गन्तव्यमेव हि। इह जन्मान्तरे वाऽपि तावत्यैव तु दर्शनम्॥ श्रवणं मननं चैव निधिध्यासनमेव च। परे गुरौ च या भक्तिः परिचर्याधिकं हरेः॥ एषा सेवेति सम्प्रोक्ता यथा तद्दर्शनं भवेत्' – इति बृहत्संहितायाम् ॥50॥॥ इति ऐहिकाधिकरणम् ॥10॥

The study etc. conveyed by the following text are laid down as the means of direct knowledge; "Verily Atman is to be seen, to be heard, to be thought and to be meditated on" and that, perception or sight, may rise in this very life when hearing etc. are accomplished, provided there is no obstruction of the Karma that has begun to bear its fruits. This is seen from the Sauparna Sruti; "Having studied scripture for the knowledge of Atman and having thought and meditated on Him, it is possible that the sight of the Supreme is obtained in this very life, provided that the Prarabdhakarma does not stand as obstruction; if it does, only having fallen upon some other life, he shall by pursuing the same means to the necessary extent, see the Lord". The Brihat Samhita has the following: "Undoubtedly endeavours must be made to that extent to which they are necessary for breaking open the prison of sins brought on by the bodily existence which has no beginning; for everybody must travel the whole distance which separates them from the destination before he can reach it; and the perception of the Lord would only rise when the exertion is complete either in this or in another life. By exertion here is meant the study of scripture, confirming what is studied by reasoning and deep meditation, as well as devotion to the Supreme Lord and to the preceptor and the worship of Hari; only by such endeavours the sight of the Lord is obtained".

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॥ मुक्तिफलाधिकरण ॥11॥

॥ MUKTIPHALAADHIKARANA ॥11॥

Muktiphalaadhiakarana (51) affirms in conclusion that release is assured to those who have seen Brahman, but that it is realised in some other life when all Prarabdha Karma is spent and not necessarily in the life in which Brahman is seen.

ॐ एवं मुक्तिफलानियमस्तदवस्थावधृतेस्तदवस्थावधृतेः ॐ ॥51-484॥

51. Similarly, the fruit of heavenly bliss (release) does not necessarily follow the life in which the sight (of Brahman) is obtained; (only) that being affirmed of him that has taken his stand on it (Brahman only) that being affirmed of him that has taken his stand on it (Brahman).

एवमेव प्रारब्धकर्माभावे शरीरपातानन्तरमेव मोक्षः, तद्भावे जन्मान्तराणीत्यनियमः। 'धर्मी स्वर्गं विधर्मी निरयमेत्येव ब्रह्मसंस्थोऽमृतमेत्येव ब्रह्मसंस्थोऽमृतम्' इति ब्रह्मसंस्थस्य मोक्षस्यैवावधारणात्। 'विद्वानमृतमाप्नोति नात्र कार्या विचारणा। अवसन्नं यदारब्धं कर्म तत्रैव गच्छति॥ न चेद्ब्रह्म जन्मानि प्राप्यैवान्ते न संशयः' इति च नारायणाध्यात्मे ॥51॥॥ इति मुक्तिफलाधिकरणम् ॥1॥

Similarly, i.e., only in the absence of Prarabdha Karma, immediately on casting off the body in which wisdom is obtained, heavenly existence is attained; but if there be Prarabdhakarma, there are other lives to be lived. Hence release does not necessarily follow the dawn of wisdom; for the following Sruti only emphasises the obtaining of release follows the very bodily existence in which wisdom is obtained. The Sruti is: "If he has merit, surely he goes to Svarga; if he has demerit, surely he goes to hell; and having seen Brahman he does attain to immortality, having seen Brahman he does attain to immortality". The following is said in the Narayanadhyatma: "He who knows Brahman does obtain heaven, and there is no question about it; and he attains to heaven after the fall of the same body, if Prarabdha Karma

is exhausted; if not, having gone through several births, he will at the end doubtless attain to heaven”.

॥ इति श्रीमद्ब्रह्मसूत्रभाष्ये तृतीयाध्यायस्य चतुर्थः पादः ॥०३-०४॥

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्ब्रह्मसूत्रभाष्ये तृतीयाध्यायः
(साधनाध्यायः) ॥०३॥

Thus is the fourth paada of the Third Chapter ॥०३-०४॥ and thus the Third Chapter of Srimad Brahma Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada Charya (Sadhana Adhyaya) ॥०३॥

चतुर्थाध्यायः (फलाध्यायः) ॥०४॥

FOURTH CHAPTER (PHALADHYAYA) ॥०४॥

प्रथमः पादः ॥०४-०१॥ FIRST PAADA ॥०४-०१॥

The inquiry into the fruit of the direct perception of Brahman is held in this Adhyaya. The results of seeing Brahman are described in this Adhyaya. Moksha, the fruit of knowledge is of four-fold description.

1. The reduction of Karma
2. Departure from the material body.
3. The path travelled by the released.
4. The realisation of eternal blessings.

The four Paadas of this Adhyaya respectively treat these four aspects of Moksha. So, the first Paada tells us how the wise become freed from all the effects of Karma. Before beginning the subject properly. A few Adhikaranas are devoted to the discussion of certain rules of conduct to be daily observed in connection with meditation etc., laid down in the preceding Adhyaya.

फलं निगद्यतेऽस्मिन्नध्याये। कर्मनाशाख्यं फलमस्मिन् पादे। नित्यशः कार्यं सर्वथा भाव्यं साधनं प्रथमथ उच्यते। प्रायिकत्वाच्छाध्यायानां पादानां च न विरोधः।

This first Paada treats the fruit which consists in the destruction of Karma. At first certain means which ought to be daily adopted and are in every way indispensable are discussed. The distribution of Adhyayas and Paadas depend upon the main subject intended to be treated therein. Hence no objection is seen in including incidental topics.

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॥ आवृत्यधिकरण ॥०१॥

॥ AAVRUTTYADHIKARANA ॥०१॥

Aavruttyadhiakarana (1-2) teaches that study etc., should be repeatedly resorted to as their performance for once cannot produce the desired effect.

ॐ आवृत्तिरसकृदुपदेशात् ॐ ॥०१-४८५॥

1. The repetition (of hearing) i.e., study etc. should be made; for (the precepts are given) more than once.

‘आत्मा वाऽरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निधिध्यासितव्यः’ – इत्यादीनां नाग्निष्टोमादिवदेकवारेणैव फलप्राप्तिः। किंत्वावृत्तिः कर्तव्या। ‘स य एषोऽणिमैतदात्म्यमिदं सर्वम्’ – इत्याद्यसकृदुपदेशात् ॥०१॥

The hearing or knowing etc. enjoined by the text from Brihadaranyaka Upanishad, “Verily, Atman is to be seen, to be heard, to be thought and meditated on”, and do not lead to the fruit by performing them once, as Agnishtoma and other sacrificial acts do; but the repetition of these is to be made (i.e., hearing, thinking etc. must be constantly repeatedly practised). For the precept is given more than once as in the following: “The Lord is that most exalted Being, and the Lord is He who rules all and consists of wisdom; He is beloved of all; He is the subtlest; and all these belong to this Lord”.

ॐ लिङ्गाच्च ॐ ॥02-486॥

2. And on account of the indicatory circumstance.

‘स तपोऽतप्यत..... पुनरेव वरुणं पितरमुपससार’ – इत्याद्यावर्तनलिङ्गाच्च। ‘नित्यशः श्रवणं चैव मननं ध्यानमेव च। कर्तव्यमेव पुरुषैर्ब्रह्मदर्शनमिच्छुभिः’ इत् बृहत्तन्त्रे ॥02॥॥
इति आवृत्यधिकरणम् ॥01॥

For the following and the like passages also indicate the necessity for repeated meditations etc. “Bhrigu performed the meditation and again approached his father Varuna” - (Taittiriya Upanishad), and so on. The Brihat Tantra says, “By those who are desirous of seeing Brahman, hearing (Sravana), thinking and meditation are to be invariably and daily practised”.

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॥ आत्मोपगमाधिकरण ॥02॥

॥ AATMOPAGAMAADHIKARANA ॥02॥

Atmopagamaadhikarana (3) requires that everyone should contemplate Vishnu as his Atman (Lord) and should instruct his pupils accordingly.

ॐ आत्मेति तूपगच्छन्ति ग्राहयन्ति च ॐ ॥03-487॥

3. Atman (Vishnu) is to be meditated on as the Lord; for the wise know Him and contemplate Him as such and instruct (their pupils accordingly).

आत्येत्युपदेश उपासनं च मोक्षार्थिभिः सर्वथा कार्यमेव। ‘नान्यं विचिन्तय आत्मानमेवाहं विजानीयामात्मनमुपास आत्मा हि ममैष भवति’ इति ह्युपगच्छन्ति। ‘आत्मेत्येवोपास्स्व आत्मेत्येव विजानीहि नान्यं किञ्चन विजानथ आत्मा ह्येवैष भवति’ इति ग्राहयन्ति च। ‘आत्मेत्युपासनम् कार्यं सर्वथैव मुमुक्षुभिः। नानाक्लेशसमायुक्तोऽप्येतावन्नैव विस्मरेत्’ इति भविष्यत्पर्वणि॥ ‘आत्मा विष्णुरिति ध्यानं विशेषणविशेष्यतः। सर्वेषां च

मुमुक्षूणामुपदेशश्च तादृशः ॥ कर्तव्यो नास्य हानेन कस्यचिन्मोक्ष इष्यते' इति ब्राह्मे ॥०३॥
॥ इति आत्मोपगमाधिकरणम् ॥०२॥

It is indispensable that those who seek release should by all means instruct their pupils that Atman is the Lord and they themselves meditate on Him as such; for the wise understand Him thus: "I shall not think of another, I would know Atman only, I contemplate Atman; for Atman is my Lord". They instruct their pupils thus: "Meditate on Atman only as the Lord; know Him only as the Lord; do not think of any other thing: for He is your Lord". This is said in the Bhavishyat Parva: "By those that seek release the contemplation of Atman as the Lord should by all means be practised. A person should not forget at least this to do, though he may be beset with various difficulties". "The meditation that Vishnu is the Lord, taking the word Atman to be an attribute of the Lord, should be practised by all seeking release and the instruction also should be similar. Abandoning this, no one can obtain release" says Brahma.

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॥ नप्रतीकाधिकरण ॥०३॥

॥ NAPRATIKAADHIKARANA ॥०३॥

Napratikaadhikarana (4) prohibits identifying symbols with Brahman,

ॐ न प्रतीके न हि सः ॐ ॥०४-४८८॥

4. In the case of the symbol, it should not be contemplated as Atman (the Lord); for He is not the symbol: (but He is in the symbol).

'नाम ब्रह्मेत्युपास्ते' इत्यादिना शब्दभ्रान्त्या न प्रतीके ब्रह्मदृष्टिः कार्या। किन्तु तत्स्थत्वेनैवोपासनं कार्यम्। ब्रह्मर्तुं च — 'नामादिप्राणपर्यन्तमुभयोः प्रथमात्वतः। ऐक्यदृष्टिरिति भ्रान्तिरबुधानां भविष्यति॥ नामादिस्थितिरेवात्र ब्रह्मणो हि विधीयते।

सर्वार्था प्रथमा यस्मात् सप्तम्यर्था ततो माता' इति ॥04॥ ॥ इति नप्रतीकाधिकरणम् ॥03॥

From a wrong notion that may be caused by the words of such texts as: "Meditate on Name as Brahman etc., the symbol should not be identified with Brahman; but Brahman is to be contemplated as present in the symbol. And this is said in the Brahma Tarka: "From Naman to Prana both being spoken of in the nominative case as identical, the dull-witted may mistake and identify Naman etc. with Brahman. Only the presence of Brahman in Naman and other symbols is meant to be declared by the passage. Accordingly the words in the nominative case are taken to be locative; for the nominative can stand for all the cases".

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॥ ब्रह्मदृष्ट्यधिकरण ॥04॥

॥ BRAHMADRUSHTYADHIKARANA ॥04॥

Brahmadrushtyadhikarana (5) teaches that Atman should be contemplated as Brahman (perfect in all excellent attributes).

ॐ ब्रह्मदृष्टिरुत्कर्षात् ॐ ॥05-489॥

5. Atman is to be contemplated as Brahman (the perfect); for (this) is the best, (i.e., to contemplate Him as perfect is the best means of gaining His perfect grace).

ब्रह्मदृष्टिश्च सर्वथा कार्यैव परमेश्वरे। उत्कृष्टत्वात्। 'ब्रह्मदृष्ट्या सदोपास्यो विष्णुः सर्वैरपि ध्रुवम्। महत्त्ववाची शब्दोऽयं महत्त्वज्ञानमेव हि। सर्वतः प्रीतिजनकमतस्तत् सर्वता भवेत्॥ आत्मेत्येव यदोपासा तदा ब्रह्मत्वसंयुता। कार्यैव सर्वथा विष्णोर्ब्रह्मत्वं न परित्यजेत्' इति ब्रह्मतर्क ॥05॥ ॥ इति ब्रह्मदृष्ट्यधिकरणम् ॥04॥

In the Supreme Lord, the notion of perfectness should by every means, be secured; for it is the most exalted attribute and the contemplation becomes

thereby exalted. The following is said in the Brahma Tarka: "Certainly by all Vishnu is to be ever contemplated as Brahman with the idea and belief that He is perfect; for the word Brahman means 'greater or perfect'; His knowledge and meditation consist in knowing and thinking of Him to be great; and of all things, only such knowledge and meditation would highly please the Lord. Hence that should by all means be secured. Whenever Atman is contemplated as the Lord, the attribute Brahman (the perfect) should be added to Atman; and on no account the attribute of perfectness should be omitted in the contemplation of Vishnu".

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॥ आदित्यादिमत्यधिकरण ॥05॥

॥ ADITYADIMATYADHIKARANA ॥05॥

Adityadimatyadhiharana (6) requires that the gods in their contemplation remember themselves to be those limbs of the Divine Person from which they have sprung.

ॐ आदित्यादिमतयश्चाङ्ग उपपत्तेः ॐ ॥06-490॥

6. And the gods should contemplate the limbs (of the Lord as their abode); for it is reasonable.

'चक्षोः सूर्यो अजायत' इत्याद्युपासनं च देवानां कार्यमेव। स्वोत्पत्तिस्थानात् स्वाश्रयत्वान्मुक्तौ तत्र लयस्यापेक्षितत्वाच्चोपपन्नं तथोपासनम्। नारायणतन्त्रे च — 'आधिव्याधिनिमित्तेन विक्षिप्तमनसोऽपि तु। गुणानां स्मरणाशक्तौ विष्णोर्ब्रह्मत्वमेव तु॥ स्मर्तव्यं सततं तत् तु न कदाचित् परित्यजेत्। अत्र सर्वगुणानां च यतोऽन्तर्भाव इष्यते॥ स्वोत्पत्त्यङ्गं च देवानां विष्णोश्चिन्त्यं सदैव तु। तेषां तत्र प्रवेशो हि मुक्तिरित्युच्यते बुधैः॥ तदाश्रिताश्च ते नित्यं ततश्चिन्त्यं विशेषतः' इति ॥06॥ ॥ इति आदित्यादिमत्यधिकरणम् ॥05॥

The contemplation on the part of the gods of the members of the Lord as their source and abode is necessary to be made as declared in Rigveda,

“From the eye the Sun was born”. As the various members are the place of their origin and their support and during release they have to enter into those members, it is reasonable that they should contemplate in that manner. The following is said in the Narayana Tantra’ “Even in the case of a person whose mind is distracted owing to any grief or ill-health and who is consequently unable to contemplate on the qualities of Brahman, the contemplation of Vishnu as Brahman the perfect should at least be always remembered and practised and never to be given up; for in the attribute of perfectness all other qualities are admitted to be comprehended; and by the gods the several members of Vishnu, from which they sprang, should be contemplated. For the wise say that their release consists in their entering into those members and they are ever resting upon them. Hence such contemplation is especially necessary for the gods”.

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॥ आसनाधिकरण ॥06॥

॥ ASANAADHIKARANA ॥06॥

Asanaadhikarana (7-11) lays down that meditation should be performed in the sitting posture keeping the body and mind in a state of perfect rest in places and times most favourable for concentration.

ॐ आसीनः सम्भवात् ॐ ॥07-491॥

7. The one who contemplates shall (always) practise meditation (only) sitting; for (then only) it is possible.

सर्वदोपासनं कुर्वन्नप्यासीनो विशेषतः कुर्यात्। तदा विक्षेपाल्पत्वेन सम्भवात् ॥07॥

Though he may always contemplate the Lord, he shall still specially meditate on Him in the sitting posture; for then the distraction of mind being minimised is possible.

ॐ ध्यानाच्च ॐ ॥08-492॥

8. And because it is meditation (uninterrupted continuity of thought).

‘स्मरणोपासनं चैव ध्यानात्मकमिति द्विधा। स्मरणं सर्वदा योग्यं ध्यानोपासनमानसे॥ नैरन्तर्यं मनोवृत्तेर्ध्यानमित्युच्यते बुधैः। आसीनस्य भवेत् तत् तु न शयानस्य निद्रया॥ स्थितस्य गच्छतो वाऽपि विक्षेपस्यैव सम्भवात्। स्मरणात् परमं ज्ञेयं ध्यानं नास्त्यत्र संशयः’ इति च नारायणतन्त्रे। अतो ध्यानत्वाच्च ॥08॥

The Narayana Tantra has the following: “Contemplation is of two kinds, one of remembrance, the other of deep meditation. The former consisting of the constant remembering of the qualities of Brahman is fit to be practised always and the latter (deep meditation) is possible only in the sitting posture. Meditation is explained by the wise to be an uninterrupted course of conscious states, and this is possible only for him who sits up in complete wakefulness, but not for him who is lying in bed overcome by sleep, or standing or walking; for then distraction would necessarily set in. Meditation is far superior to mere remembrance; and this is beyond a doubt. Hence the necessity for the sitting posture, especially the practice being meditation”.

ॐ अचलत्वं चापेक्ष्य ॐ ॥09-493॥

9. And (the absence of mental distraction) depends also upon the body being in a state of rest.

‘अचलं चेच्छरीरं स्यान्मनसश्चाप्यचालनम्। चलने तु शरीरस्य चञ्चलं तु मनो भवेत्’ इति च ब्रह्माण्डे ॥09॥

The Brahmanda Purana says: “If the body is at rest, there is rest for the mind also; if the body is in motion or is restless, the mind too becomes restless”.

ॐ स्मरन्ति च ॐ ॥10-494॥

10. (Krishna and others) also have thus enunciated (it) in Smriti.

‘समं कायशिरोग्रीवं धारयन्नचलं स्थिरः। सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्’
इत्यादि ॥10॥

“For the purification of self, he shall be engaged in meditation holding his body, head and neck erect and motionless, keeping his mind firm, directing his eyes to the tip of his nose and controlling the eyes from straying in various directions by withdrawing his looks from all cardinal points”, and so on.

ॐ यत्रैकाग्रता तत्रा विशेषात् ॐ ॥11-495॥

11. Meditation may be practised where, (when, etc.) concentration arises; for in that (in meditation or in knowledge), no difference is caused by particular spots etc.

देशकालावस्थादिषु यत्रैकाग्रता भवति तत्रैव स्थातव्यम्। ‘तमेव देशं सेवेत तं कालं तामवस्थितिम्। तानेव भोगान् सेवेत मनो यत्र प्रसीदति॥ न हि देशादिभिः कश्चिद्विशेषः समुदीरितः। मनप्रसाधनार्थं हि देशकालादिचिन्तना’ इति वाराहे ॥11॥ इति आसनाधिकरणम् ॥06॥

Only in that place, at that time, in that condition etc. he should practise meditation where concentration is possible. This is said in the Varaha Purana: “He should resort to that place only, seize that hour only, place himself in that condition only, seek those comforts only, which are favourable to securing serenity of mind. For by time, place etc. there is no peculiarity said to be had in meditation, but all inquiry about time, place etc. is meant for making the mind serene.”

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॥ आप्रायणाधिकरण ॥०७॥

॥ AAPRAYANADHIKARANA ॥०७॥

Aaprayanadhikarana (12) shows that meditation of Brahman must be continued to the close of life (till release).

ॐ आ प्रायणात् तत्रापि हि दृष्टम् ॐ ॥१२-४९६॥

12. Meditation is to be practised until release is obtained; (for) even there (in heaven) meditation is practised; for Sruti (says that).

यावन्मोक्षस्तावदुपासनादि कार्यम्॥ 'स यो ह वैतद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत' - इति हि श्रुतिः॥ 'सर्वदैवमुपासीत यावद्विमुक्तिर्मुक्ता अपि ह्येनमुपासते' - इति सौपर्णश्रुतिः॥ 'शुणुयाद्यावदज्ञानं मतिर्यावदयुक्तता। ध्यानं च यावदीक्षा स्यान्नेक्षा क्वचन बाध्यते॥ दृष्टतत्त्वस्य च ध्यानं यदा दृष्टिर्न विद्यते। भक्तिश्चानन्तकालीना परमे ब्रह्मणि स्फुटा। आ विमुक्तेर्विधिर्नित्यं स्वत एव ततः परम्' इति ब्रह्माण्डे ॥१२॥ ॥ इति प्रायणाधिकरणम् ॥०७॥

Until release is obtained, meditation etc. should be practised. For the Sruti in Shat-Prashna asks, "O Venerable one, of these wise men, he who till he departs from this body constantly meditates on the Supreme declared by the sacred syllable - what world does he attain to"? The Sauparna Sruti says: "Till release let him always meditate on the Lord; for even the released meditate on Him". The following is in the Brahmanda Purana: "One should study scripture till ignorance is removed, should think till the doubt as to reasonableness is removed; meditation should continue till the perception of Brahman rises; and the wisdom that has once dawned is never annulled. Even in the case of a person who has obtained wisdom, meditation is to be practised when his perception is interrupted.. Likewise, eternal and sincere devotion to the highest Brahman is necessary. This is followed as a rule of duty till entering into heaven; and it is practised thereafter by the release of their own accord".

॥ तदधिगमाधिकरण ॥08॥

॥ TADADHIGHIMAADHIKARANA ॥08॥

Tadadhighimaadhikarana (13-19) teaches that when Brahman is seen the previous and subsequent, evil Karma becomes destroyed, while all the merit acquired by him who falls into hell is also destroyed. It is further stated that those two sets of Karmas are only such as have begun to bear their fruit; that the Akamya or Selfless Karma performed before the dawn of wisdom produces knowledge, while that performed by the wise enhances the fruit of knowledge or bliss in heaven. The Akamya Karma which the wise perform with devotion does not perish, which Sruti distinctly declares. The Prarabdha Karma, good or evil, is to be exhausted by experiencing the consequences, when without further delay, release is attained.

ॐ तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् ॐ ॥13-497॥

13. On the attainment of the sight of that (Brahman), the non-clinging of the future sins and the destruction of the previous sins result, (as seen) from scriptural declaration to that effect.

ब्रह्मदर्शन उत्तराघस्याश्लेषः पूर्वस्य विनाशश्च। 'तद्यथा पुष्करफलाश आपो न श्लिष्यन्ते एवमेवंविदि पापं कर्म न श्लिष्यते'। 'तद्यथैषीकातूलमग्नौ प्रोतं प्रदूयते' हेवास्य सर्वे पाप्मानः प्रदूयन्ते' इति तद्व्यपदेशात् ॥13॥

On seeing Brahman, when He is directly seen, the sins that may be committed thereafter do not cling to the wise; and all the previous sins that have become accumulated till the dawn of wisdom become destroyed; for Scripture declares that as follows: "Here is a simile: Just as water does not cling to a lotus-leaf, so to the person who knows Him thus, the sinful action does not cling". Again, "Just as a broomstick or any fibre of cotton falling into fire becomes burnt up, so also all the sins of wise men are burnt by the light of wisdom".

ॐ इतरस्याप्येवमसंश्लेषः पाते तु ॐ ॥14-498॥

14. But in the case of fall there is the absolute non-clinging (as well as destruction) of the other (i.e., merit) also of the other.

पुण्यस्याप्येवमसंश्लेषः पाते। तुशब्दोऽनुत्थानवाची। 'यथाऽश्लेषो विनाशश्च मुक्तस्य तु विकर्मणः। एवं सुकर्मणश्चापि पततस्तमसि ध्रुवम्' इति चाग्रेये ॥14॥

In the same manner, there is the absolute non-clinging (as well as destruction) of merit (in the case of him) who falls. The term 'But' indicates (the fall) from which there is no rising up again. This is said in the Agneya: "Just as the non-clinging and destruction take place of the evil works of him who goes to heaven, so do they take place of the good works also of him that falls down into Tamas"

ॐ अनारब्दकार्ये एव तु पूर्वे तदवधेः ॐ ॥15-499॥

15. But only those good and evil works that have not begun to produce their effect become destroyed, (not those that have come to fruition); that (release) being deferred to that limit.

अनारब्दकार्ये एव पूर्वे पुण्यपापे विनश्यतः। 'तस्य तावदेव चिरं यावन्न विमोक्ष्येऽत सम्पत्स्यते' इति तदवधेः। तुशब्दः स्मृतिद्योतकः। 'यदनारब्दपापं स्यात् तद्विनश्यति निश्चयात्। पश्यतो ब्रह्म निर्द्वन्द्वं हीनं च ब्रह्म पश्यतः॥ द्विषतो वा भवेत् पुण्यनाशो नास्त्यत्र संशयः॥ तस्याप्यारब्दकार्यस्य न विनाशोऽस्ति कुत्रचित्। आरब्दयोश्च नाशः स्यादल्पयोः पुण्यपापयोः'—इति च नारायणतन्त्रे ॥15॥

"The delay will be only as long as the wise requires to get free from his Prarabdhakarma; then he attains to heaven without any further delay." Thus the term is fixed by the Sruti for the attainment of final release after the rise of knowledge. The term 'tu' (but), points to the Smriti declaring the same. It is said in the Narayana Tantra thus: "Whatever evil work has not begun to bear fruits, surely becomes destroyed in the case of him who

sees the unsurpassed Lord; so also destruction of all merit takes place in the case of him who looks down upon Brahman and hates Him, and this is beyond a doubt. However, in either case, there is no destruction at all of the work which has begun to bear its fruits; and only a very insignificant part of such works, good and evil, may become destroyed without being enjoyed by fruition.”

ॐ अग्निहोत्रादि तु तत्कार्ययैव तद्दर्शनात् ॐ ॥16-500॥

16. But Agnihotra and other works are meant for that purpose only, as seen from Scripture.

अग्निहोत्राद्यपि तु मोक्षेऽनुभावायैव। तुशब्दाद्ब्रह्मदर्शनवतः। ‘स एनमविदितो न भुनक्ति यथा वेदो वाऽननूक्तोऽन्यद्वा कर्माकृतम् यदि ह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति तद्वास्यान्ततः क्षीयत। एवात्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयतेऽस्माद्ध्येवात्मनो यद्यत् कामयते तत् तत्सृजते’ इति तद्दर्शनात् ॥16॥

Also Agnihotra, etc., are useful for the enjoyment of enhanced heavenly bliss as well as for the knowledge leading to release. The term ‘But’ shows that this is true only of the person who has seen Brahman, This is seen from the Sruti: “That Lord, if not seen, does not permit him or the ignorant to enjoy bliss, just as the Vedas, if not duly studied under the preceptor, or duties, if not properly performed, are productive of no fruit; or even if he who does not know the Lord performs any great meritorious deed, that indeed becomes ultimately decayed; therefore he should meditate on the Lord as the abode and guide; he who meditates on the Lord alone as his abode and guide has his works rendered undecaying, and by the grace of that Lord he creates for himself whatever he desires” (Brihadaranyaka Upanishad).

ॐ अतोऽन्यदपीत्येकेषामुभयोः ॐ ॥17-501॥

17. Also (good) works other than this (i.e., other than the Akamyas or the Prarabdhas, or whatever is not desired to be

retained by the wise) are destroyed, as some Sakhins read of that (of the destruction) of both.

मुक्तावनुभवकारणाद्यदन्यत् तत् पुण्यमपि विनश्यति, अप्रारब्धमनभीष्टं च तथा ह्येकेषां पाठ उभयोस्त्यागेन – ‘तस्य पुत्रा दायमुपयन्ति सुहृदः साधुकृत्यां द्विषन्तः पापकृत्याम्’ इति। ‘अनभीष्टमनारब्धं पुण्यमप्यस्य नश्यति। किमु पापं परब्रह्मज्ञानिनो नास्ति संशयः’ इति पाद्रे ॥17॥

Even the merit which is other than what is useful for the enhanced experience of bliss in heaven becomes destroyed; so also what is other than the Prarabdha and what is not desired. For thus runs the scriptural text of some Sakhins, declaring the destruction of both evil and some good works of an undesirable nature, which is, “Thus his sons inherit his property, his friends his good works, and the haters his evil works” (Satyayana). The following is in the Padma Purana: “Of him who has known Brahman the good works other than the Prarabdha as well as those of an undesirable nature become destroyed; then what doubt is there of the destruction of his sin?”

ॐ यदेव विद्ययेति हि ॐ ॥18-502॥

I8. (The Akamyā work of the wise is capable of yielding permanent fruits, i.e., is to be of use in the Moksha); for (it is said in the text “Whatever he does) with knowledge, etc.”

ब्रह्मदर्शिकृतमल्पमपि पुण्यं महत्तममनन्तम् च भवति। ‘यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवति’ इति श्रुतेः। ‘न हास्य कर्म क्षीयते’ इति च। ‘अल्पमात्रकृतो धर्मो भवेद् ज्ञानवतो महान्। महानपि कृतो धर्मो ह्यज्ञानं निष्फलो भवेत्’ इति च भारते ॥18॥

Even a small act of righteousness performed by him who has seen Brahman becomes great and everlasting, for the Sruti says: “Whatever he does with knowledge and faith leading to the (perception of the) true (subject) of scripture, (the Supreme Being), becomes more efficacious. The text from Brihadaranyaka Upanishad says, “Indeed his work does not decay”. This is also said in the Bhārata: “Even a small act of righteousness performed by the wise becomes great (is productive of great merit and results), whereas even a great act of righteousness performed by the ignorant is productive of no good”.

ॐ भोगेन त्वितरे क्षपयित्वाऽथ सम्पत्स्यते ॐ ॥19-503॥

19. Having exhausted the other two (Prarabdha merit and demerit) by actual experience, then (immediately) he attains to heaven.

आरब्दपुण्यपापे भोगेन क्षपयित्वा ब्रह्म सम्पत्स्यते। अथेति नियमसूचकः।
'आरब्दपुण्यपापस्य भोगेन क्षपणादनु। प्राप्नोत्येव तमो घोरं ब्रह्म वा नात्र संशयः॥
ब्रह्मणां शतकालात् तु पूर्वमारब्दसंक्षयः। नियमेन भवेन्नात्र कार्या काचिद्विचारणा' इति च
नारायणतन्त्रे ॥19॥ इति तदधिगमाधिकरणम् ॥08॥

Having by actual experience exhausted the consequences or the fruits of both good and evil works which have begun to bear their fruits, he attains to Brahman. The term 'then' shows the invariable rule that only after the reduction of these two sets of works, he attains to Brahman, and after that reduction there is nothing to delay the attainment. And this is said in the following text: "When the individual has spent out the consequences of the two sets of works that have begun to yield fruits, he is sure to attain Brahman or go to the hell of darkness, and there is no occasion for doubt here. The decaying of both the series of Prarabdha works invariably begins even at the distance of the period of a hundred Brahmas and this is a fact beyond question".

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्ब्रह्मसूत्रभाष्ये चतुर्थाध्यायस्य प्रथमः
पादः ॥04-01॥

**Thus is the First paada of the fourth Chapter of Srimad Brahma
Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada
Charya ॥04-01॥**

चतुर्थाध्यायः (फलाध्यायः) ॥०४॥

FOURTH CHAPTER (PHALADHYAYA) ॥०४॥

द्वितीयः पादः ॥०४-०२॥ SECOND PAADA ॥०४-०२॥

How the wise whose Karma is destroyed by knowledge and fruition become divested of their material body is explained in this Paada.

It happens in two ways. In the case of gods, their bodies fall off when they are withdrawn into their superiors. In the case of others, the soul takes its departure through the Brahma Naadi. They are treated in the order of their importance.

देवानां मोक्ष उत्क्रान्तिश्चास्मिन् पाद उच्यते —

In this Paada are treated how the gods obtain release and how they depart from the body.

॥ वाङ्मनसाधिकरण ॥01॥

॥ VAANGMANASAADHIKARANA ॥01॥

Vaangmanasadhikarana (1-2) explains that speech (Uma) enters into Mind (Rudra); and so all the gods enter in order into those by whom they are controlled.

ॐ वाङ्मनसि दर्शनाच्छब्दाच्च ॐ ॥01-504॥

1. Speech (is withdrawn) into Mind, on account of this being seen (observed) and from the Word.

वाग्भिमानिन्युमा मनोऽभिमानिनि रुद्रे विलीयते। वाचो मनोवशत्वदर्शनात्। 'तस्य यावन्न वाङ्मनसि सम्पद्यते' इति शब्दाच्च। 'उमा वै वाक् समुद्दिष्टा मनो रुद्र उदाहृतः। तदेतन्मिथुनं ज्ञात्वा न दाम्पत्याद्विहीयते' इति स्कान्दे ॥01॥

Uma presiding over speech is withdrawn into Rudra presiding over Mind; for it is a matter of observation that speech is under the control of Mind; and the Sruti (Word) runs thus: "He understands those around him until his Speech is not withdrawn into Mind". It is said in the Skanda Purana: "By the wise, Uma indeed is called Speech and Rudra is called Mind; and he who knows this couple is not deprived of the blessing of wedlock".

ॐ अत एव च सर्वाण्यनु ॐ ॥02-505॥

2. And hence only, all (are retracted) in due order.

अत एव च शब्दात् सर्वाणि दैवतानि यथानुकूलं विलीयन्ते। 'अग्नौ सर्वे देवा विलीयन्तेऽग्निरिन्द्रे इन्द्र उमायामुमा रुद्रे विलीयते एवमन्यानि दैवतानि यथाऽनुकूलम्' इति गौपवनश्रुतिः ॥02॥ इति वाङ्मनसाधिकरणम् ॥01॥

"And from hence only", i.e., from the same scriptural passage it is clear all the gods are in due order withdrawn, as declared in the well-known Sruti: "Into Fire all the gods are withdrawn, and Fire into Indra, and Indra

into Uma, and Uma into Rudra and likewise all the other gods in due order”.

* * *

॥ मनोधिकरण ॥०३॥

॥ MANODHIKARANA ॥०३॥

Manodhikarana 2 (3) shows that Mind enters into Prana.

ॐ तन्मनः प्राण उत्तरात् ॐ ॥०३-५०६॥

3. That Manas (Mind) enters into Prana, from the subsequent (passage).

‘मनः प्राण’ इत्युत्तराद्वचनान्मनोभिमानी रुद्रः प्राणे वायौ विलीयते। ‘वायोर्वाव रुद्र उदेति वायौ विलीयते तस्मादाहुर्वायुर्देवानां श्रेष्ठः’ इति च कौण्डिन्यश्रुतिः ॥०३॥ इति मनोऽधिकरणम् ॥०२॥

From the subsequent statement which says: “Manas is withdrawn into Prana” the breath, Rudra presiding over Mind enters into Prana i.e., into Vayu (Brahma); and the Kaundinya Sruti says: “From Vayu indeed, Rudra rises, into Vayu he is withdrawn, therefore they say that Vayu is the foremost of the gods”.

* * *

॥ अध्यक्षाधिकरण ॥०३॥

॥ ADHYAKSHADHIKARANA ॥०३॥

Adhyakshadhikarana (4) shows that Prana (Virincha) enters into Paramatman.

ॐ सोऽध्यक्षे तदुपगमादिभ्यः ॐ ॥04-507॥

4. He (Prana) enters into the Supreme Lord (the omniscient Lord), as seen from the statements, etc. (as to Prana's) going to Him.

स प्राणः परमात्मनि विलीयते। 'सर्वे प्राणमुपगच्छन्ति प्राणः परमुपगच्छति प्राणं देवा अनुप्राणन्ति प्राणः परमानुप्राणिति तस्मादाहुः प्राणस्य प्राण इति' - 'प्राणः परस्यां देवतायाम्'। 'मुक्ताः सन्तोऽग्निमाविश्य देवाः सर्वेऽपि भुञ्जते। 'अग्निरिदं तथेन्द्रश्च वायुमाविश्य सोऽपि तु। आविश्य परमात्मानं भङ्क्ते भोगांस्तु बाह्यकान्॥ न ह्यानन्दो निजस्तेषां परैर्लभ्यः कथञ्चन। किमु विष्णोः परानन्दो न ते विष्णुविति श्रुतेः॥ प्राणस्य तेजसि लयो मार्गमात्रमुदाहृतम्। सर्वेशितुश्च सर्वादेस्तस्यान्यत्र लयः कथम्' इत्यादि श्रुतिस्मृतिभ्यः ॥04॥ ॥ इति अध्यक्षाधिकरणम् ॥03॥

He, Prana, enters into the Supreme Lord; for the text declares thus: "All go to Prana, Prana goes to the Perfect Being; all the gods are guided by Prana; Prana is guided by the Perfect; therefore they call Him the Prana of Prana or the Breath of breath". Another Sruti says: "The Prana enters into the Highest Deity". This is also seen from the following Smritis: "All the gods below Fire, when they are released from the effects of Karma enter into Fire and enjoy their blessings; so does Fire entering into Indra, Indra into Vayu, and he too entering into the Supreme Lord enjoys the blessings separately conferred on him; but the measure of bliss ordained for each of them is on no account to become the portion of any other; consequently it is granted that the perfect bliss of the Lord cannot be desired or obtained by others; for the Sruti says: "O Vishnu, no one has approached Your glory etc."

"The entering of Prana into Light is described by the wise to take place only by the way, for, it is not possible to suppose his entering into any other than the Supreme Lord, the cause of all", and so on.

* * *

॥ भूताधिकरण ॥04॥

॥ BHOOTHADHIKARANA ॥04॥

Bhoothadhiharana (5) states that all the gods except those otherwise specified enter into all the elements.

ॐ भूतेषु तच्छ्रुतेः ॐ ॥05-508॥

5. (The rest) enter into the elements, (as seen) from Scripture declaring that.

भेतेष्वन्येषां देवानां लयः। भूतेषु देवा विलीयन्ते भूतानि परे न पर उदेति – नास्तमेत्येकल एव मध्ये स्थाता' इति बृहच्छ्रुतेः ॥05॥ ॥ इति भूताधिकरणम् ॥04॥

The rest of the gods enter into the elements; for the Brihat Sruti says: "Into the elements the gods enter, the elements into the perfect Lord; but the Lord neither rises nor sets. he is but absolute, He stands in the centre of the heart".

* * *

॥ नैकस्मिन्नधिकरण ॥05॥

॥ NAIKASMINNADHIKARANA ॥05॥

Naikasminadhikarana 5 (6) answers an objection to the foregoing conclusion, which is confirmed.

ॐ नैकस्मिन् दर्शयतो हि ॐ ॥06-509॥

6. They (the gods) do not enter into (only) one element; for the two texts show (that).

नैकस्मिन् भूते सर्वेषां देवानां लयः। 'पृथिव्यामृभवो विलीयन्ते मरुणेऽश्विनावग्रावग्रयो वायविन्द्रः सोम आदित्यो बृहस्पतिरित्याकाश एव साध्या विलीयन्ते। मृत्यवः पृथिव्यां वरुण आपोऽग्नयस्तेजसि मरुतो मारुत आकाशे विनायका विलीयन्ते' इति

महोपनिषच्चतुर्वेदशिखा च दर्शयतः। अतोऽग्नौ देवा विलीयते इत्यत्र निर्दिष्टानामेव ॥06॥
इति अनेकलयाधिकरणम् (नैकस्मिन्नधिकरणम्) ॥05॥

Into only one element all the rest of the gods do not enter; for the text in Mahopanishad declares thus: "Into Prithvi (Earth), Ribhus enter; into Varuna, Asvins; into Agni, Agnis; into Vayu, Indra, Soma, Aditya, Brihaspati and others; and into Akasha, only the Sadhyas enter".

The Chaturveda Sikha says "Mrityus enters into Prithvi (Earth); Waters into Varuna; Agnis into Agni; Maruts into Marut; and into Akasa, Vinayakas". Hence it should be understood that the gods meant here are only those that are mentioned in the text: "Into Agni the gods enter etc.".

* * *

॥ समनाधिकरण ॥06॥

॥ SAMAANAADHIKARANA ॥06॥

Samaanaadhikarana (7-14) argues that Prakriti (Lakshmi) is not withdrawn into Brahman and shows that otherwise Prakriti also would have to be considered one of the eligible seeking release.

ॐ समना चासृत्युपक्रमादमृतत्वं चानुपोष्य ॐ ॥07-5॥

7. The intelligent Prakriti is not withdrawn into the Lord; for she is co-existent with the Person (the Lord) (in time and space), never subject to mundane bondage; and she is blessed eternally, but not in consequence of meditation.

देशतः कालतश्च व्याप्त्या समो ना परमपुरुषो यस्याः सा समना। संसारानुपक्रमात् स्वतः एवामृतत्वं तस्याः। बृहच्छ्रुतिश्च — 'द्वौवाव सृत्यनुपक्रमौ प्रकृतिश्च परमश्च द्वावेतौ नित्यमुक्तौ नित्यौ च सर्वगतौ चैतौ ज्ञात्वा विमुच्यते' इति। नैतावता साम्यम् ॥07॥

The word 'Samaana' used in the original is interpreted thus; "She to whom Na (the Supreme Being) is Sama (equal) in point of permeation in time and space is Samaana".

She is, by her very nature, immortal and eternally blessed; for Samsara or the state of embodied existence never approached her; and Brihat Sruti also says: "Two indeed are unassailed by Samsara, viz., Prakriti and Parama (the Supreme Being); both these are eternally blessed, are of immutable essence, are present everywhere; on knowing these two, the soul is released. But by this, however, it should not be supposed they are both equal in all respects.

ॐ तदपीते: संसारव्यपदेशात् ॐ ॥08-511॥

8. For, to enter into her (to be withdrawn into her) is said to be the beginning of Samsara; (while to enter into Him is to be released from Samsara).

‘समावेतौ प्रकृतिश्च परमश्च नित्यौ सर्वगतौ नित्यमुक्तावसमावेतौ प्रकृतिश्च परमश्च विलीनो हि प्रकृतौ संसारमेति विलीनः परमे ह्यमृतत्वमेति’ इति सौपर्णश्रुतेः ॥08॥

This distinctly appears from the Sauparna Sruti which runs thus: "These two are equal, viz., Prakriti and Parama; they are of immutable essence, are present everywhere, and are eternally blessed; again these two are not equal, viz., Prakriti and Parama; for the individual withdrawn into Prakriti goes to the Samsara; but he who is withdrawn into the Parama indeed attains to immortality".

ॐ सूक्ष्मं प्रमाणतश्च तथोपलब्देः ॐ ॥09-512॥

9. And the Lord is greater than She in point of subtlety and in the extent of qualities; (they are not equals); as seen from the Sruti announcing it.

सूक्ष्मत्वं चाधिकं ब्रह्मणः प्रकृतेः। ज्ञानानन्दैश्वर्यादिप्रमाणाधिक्यं च। ‘सर्वतः प्रकृतिः सूक्ष्मा प्रकृतेः परमेश्वरः। ज्ञानानन्दौ तथैश्वर्यं गुणाश्चान्येऽधिकाः प्रभोः’ इति च तुरश्रुतिः ॥09॥

And the subtlety of Brahman is greater than that of Prakriti. The extent of the qualities such as knowledge, bliss, power, authority is incomparably

greater in Brahman than in Prakriti, for the Tura Sruti says: “Prakriti is more subtle than all other things and the Supreme Lord is more subtle than Prakriti; knowledge, bliss, power and authority, and all other qualities are infinitely more extensive absolutely perfect in the Lord than in Prakriti”.

ॐ नोपमर्देनातः ॐ ॥10-513॥

10. Hence, without prejudice (to the supremacy, i.e., the special attributes of the Lord, there is the aforesaid equality between Prakriti and the Lord).

अतस्तस्ये यो विशेषगुणास्तेषामनुपमर्दनैव साम्यम्। ‘देशतः कालतश्चैव समा प्रकृतिरीश्वरे। उभयोरप्यबद्धत्वं तदबन्धः परात्मनः। स्वत एव परेशस्य सा चोपास्ते सदा हरिम्॥ प्रकृतेः प्राकृतस्यापि ए गुणास्ते तु विष्णुना। नियता नैव केनापि नियता हि हरेर्गुणाः’ इति भविष्यत्पर्वणि ॥10॥

As the equality and the absence of equality have been pointed out without any prejudice whatever to those that are His special attributes, the equality between Prakriti and the Lord is obtained as declared in Scripture. Accordingly, the Bhavishyat Parva says: “With regard to time and place, Prakriti is on an equal footing with the Supreme Lord. The absolute freedom from bondage is also common to both; but her freedom depends upon the Lord’s grace; while the perfect Lord is absolutely free by virtue of his own nature. Further, she meditates on the Lord through eternity; the qualities of Prakriti and of the souls under the control of Prakriti are both ruled by Vishnu, whereas the qualities of Hari are not limited by any other”.

ॐ अस्यैव चोपपत्तेरुष्मा ॐ ॥11-514॥

11. And to show the reason for this (such qualified equality) only, the Ushma-Sruti (proceeds).

‘द्विधा हीदमवदृष्यते ऊष्मावदनूष्मावच्च। तत्रोष्मावत्परं ब्रह्म यन्न जिघ्रन्ति न पश्यन्ति न शृण्वन्ति न विजानन्ति। अथानूष्मावत्प्रकृतिश्च प्राकृतं च यन्न जिघ्रन्ति जिघ्रन्ति च यन्न

पश्यन्ति पश्यन्ति च यन्न शृण्वन्ति शृण्वन्ति च यन्न जानन्ति जानन्ति च' इति सौपर्णश्रुतेः किञ्चित्साम्योपपत्ते ॥11॥

And the reason for this limited equality is seen from the following Sauparna Sruti: "Indeed, this appears to be of two kinds that possessed power to remain unperceived and that which is not possessed of such power. Of these, that possessed of the power is the perfect Brahman which they neither smell, nor see, nor hear, nor perceive. Then that which is not possessed of the power comprises Prakriti, (Prakrita) and other intelligent beings which they do or do not smell, hear or perceive".

ॐ प्रतिषेधादिति चेन्न शरीरात् ॐ ॥12-515॥

12. If it be said that the equality with the Lord being denied of all, (Prakriti too cannot be on an equality with Him) it is to be denied; for the equality with the Lord is denied of the individual soul.

'असमो वा एष परो न हि कश्चिदेवं दृश्यते सर्वे ह्येतेऽणवो जायन्ते च म्रियन्ते च छिद्रा ह्येते भवन्ति। अथ परो न जायते न म्रियते पूर्णश्चैष भवति' इति चतुर्वेदशिखायां साम्यप्रतिषेधान्नेति चेन्न। शरीराद्धि साम्यं प्रतिषिध्यते ॥12॥ कुतः? -

From the following text, it may appear that the said equality of Prakriti is prohibited to be accepted. Chaturveda Sikha says, "This perfect Lord is indeed without an equal; for no other of this description is ever seen; and all these indeed are atoms, they are born and go to death; and they are indeed imperfect, while the Lord has no birth, no death and He is perfect". But the objection is to be rejected; for it is the equality with the soul that is denied in the text. Where (is this ascertained)?

ॐ स्पष्टो होकेषाम् ॐ ॥13-516॥

13. (For) distinct is the statement (of equality and inequality) (in the texts) of some Sakhins.

‘अथातः समाश्चासमाश्चाभिधीयन्ते समासमाश्चाथ समानि ब्रह्मणो रूपाणि यैरुत्पत्तिः स्थितिर्लियो नियतिरायतिश्चैकं होवैतद्भवत्यथासमा ब्रह्मेन्द्रो रुद्रः प्रजापतिर्बृहस्पतिर्ये के च देवा गन्धर्वा मनुष्याः पितरोऽसुरा यत्किञ्चेदं चरमचरं चाथ समाऽसमा प्रकृतिर्वा समाऽसमैषा हि नित्याऽजरा तद्वशा च’ इति स्पष्टो हि माध्यन्दिनायानानां समादिवादः ॥13॥

“Then, therefore, those that are equals and those that are not equals are told; as well as those that are both equal and unequal. Now the equals are the manifestations of Brahman by whom creation, subsistence, destruction, order and activity are brought about; for it is all one; now those that are not equal, viz., Brahma, Indra, Rudra, Prajapati, Brihaspati and the rest of the gods, Gandharvas, men, fathers, Asuras and what else remains of the animate and inanimate nature. Now that is both equal and unequal. Indeed Prakriti is both equal and not equal to the Lord; for she is eternal, destitute of old age and obedient to Him”. Thus very distinct is the statement of equality etc. of the Madhyandinayana Sruti.

ॐ स्मर्यते च ॐ ॥14-517॥

14. (And) this is also said in the Smriti,

‘मत्स्यकूर्मवाराहाद्याः समा विष्णोरभेदतः। ब्रह्माद्यास्त्वमाः प्रोक्ताः प्रकृतिश्च समासमा’ इति च वाराहे ॥14॥ ॥ इति समनाधिकरणम् ॥06॥

In the Varaha Purana it is said, “Matsya, Kurma, Varaha and others are equals; for they are not different from Vishnu; Brahma and other are said to be non-equals; while Prakriti is both equal and not equal”.

* * *

॥ तानिपराधिकरणम् ॥07॥

॥ THAANIPARAADHIKARANA ॥07॥

Thaaniparaadhikarana (15) shows that the gods other than Chaturmukha go to Paramatman on release.

ॐ तानि परे तथा ह्याह ॐ ॥15-518॥

15. They (all the gods who have entered into the elements enter into the perfect Lord; for thus Sruti declares.

प्राणद्वारेण सर्वाणि दैवतानि परमात्मनि विलीयन्ते। 'सर्वे देवाः प्राणमाविष्य देवे मुक्तालयां परमे यान्त्यचिन्त्ये' – इति कौषारवश्रुतिः ॥19॥ ॥ परा(लया)धिकरणम् ॥07॥

Through Prana (Chaturmukha) all the gods enter into the Supreme Lord; so says the Kausharava Sruti; "On being released from the body, all the gods enter into Prana, and then along with him enter into the Supreme Deity of inconceivable glory".

* * *

॥ अविभागाधिकरणम् ॥08॥

॥ AVIBHAAGAADHIKARANA ॥08॥

Avibhaagaadhikarana (16) shows that all the releases are under the control of the Lord's power, i.e., they do not become absolutely independent like the Lord.

ॐ अविभागो वचनात् ॐ ॥16-519॥

16. (For, of the released) there is no division (i.e., there is oneness of will, purpose etc.) on account of statement (to that effect).

'एते देवा एतमात्मानमनुविश्य सत्याः सत्यकामाः सत्यसङ्कल्पा यथानिकाममन्तर्बहिः परिचरन्ति' इति गौपवनश्रुतिः। तत्परमेश्वरकामाद्यविभागेनैव तेषां सत्यकामत्वम्। 'कामेन

मे काम आगाद्धृदयाद्धृदयं मृत्योः' इति वचनात्। 'मुक्तानां सत्यकामत्वं सामर्थ्यं च परस्य तु। कामानुकूलकामत्वं नान्यत् तेषां विधीयते' इति ब्राह्मे ॥16॥॥ अविभागाधिकरणम् ॥08॥

The Gaupavana Sruti says: "These Gods having entered into the Lord become eternal; are of real desires and of real thoughts; and at their pleasure go everywhere, within and without". Thus from the above statement, it is plain that the desires of the released are real, because these desires are not different from desires etc. of that Supreme Lord of all. For the Sruti from Taittiriya Aranyaka states thus; "My desire has proceeded from the desire of Vishnu, the destroyer of all; my will from the will of the Lord". It is also said in the Brahma Purana: "The attribute of having real desires as well as real power possessed by the released is true only because they are at one with those of the perfect Lord; but nothing else is affirmed of them".

* * *

॥ तदोकोधिकरण ॥09॥

॥ TADOKODHIKARANA ॥09॥

Tadokodhikarana (17-21) discusses and explains how the wise souls depart from the body in going to heaven.

ॐ तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात् तच्छेषगत्यनुस्मृतियोगाच्च
हार्दानुगृहीतः शताधिकया ॐ ॥17-520॥

17. Then the lighting up of the top of His abode takes place; and by the path so lighted up the Jiva departs by virtue of his knowledge (wisdom) as well as with the help of the memory of the path resulting from (forming part of) that (knowledge), and by the grace of Him that dwells in the heart, issues out by the Nadi which is in excess of the hundred.

उत्क्रान्तिकाले हृदयस्याग्र ज्वलनं भवति। 'तस्य हैतस्य हृदयस्याग्रं प्रद्योतते' इति श्रुतेः। तत्प्रकाशितद्वारो निष्क्रामति। विद्यासामर्थ्यात्। 'यं यं वाऽपि स्मरन् भावं त्यजत्यन्ते

कलेवरम्। तम् तमेवैति कौन्तेय सदा तद्भावभावितः' ॥ इति स्मृतेर्विद्याशेषगत्यनुस्मरण योगाच्च। 'आचार्यस्तु ते गतिं वक्ता' इति हि लिङ्गम्। 'हृदिस्थेनैव हरिणा तस्यैवानुग्रहेण तु। उत्क्रान्तिर्ब्रह्मरन्द्रेण तमोवोपासतो भवेत्' इति चाध्यात्मे। 'शतं चैका च हृदयस्य नाड्यस्तासां मूर्धनिमभिनिःसृतैका। तयोर्ध्वमायान्नमृतत्वमेति विष्वङ्गन्या उत्क्रमणे भवन्ति' इति च ॥17॥

At the time of departing, the top of the heart of the wise becomes lighted up; for the Sruti from Brihadaranyaka Upanishad says: "Indeed the departing wise, the point of the heart becomes lighted up". The wise Jiva goes out the Nadi (vein) so lighted with the power obtained by the sight of the Lord, and also by virtue of the remembrance of the path to be travelled resulting from the knowledge of Brahman, which fact is conveyed by the following Smriti from Bhagavad Gita: "Remembering whatever form of being he leaves this body at the end, into that from he enters, being impressed with it through his constant meditation of the same form". There is also the indication of such remembrance leading to the next form of being, in the text: "But the preceptor will tell you of your path".

And in the Adhyatma the following is said: "Along with Hari seated in the heart, and only by means of His grace, the passing upwards through Brahma Nadi takes place in the case of those who are devoted to meditating on Him only". Katha Upanishad says, "There are a hundred and one veins of the heart; one of them reaches to the crown of the head; through that, passing upwards, the Jiva reaches immortality; the others serve for the departing (of other souls in different directions to other worlds)".

ॐ रश्म्यनुसारी ॐ ॥18-521॥

18. Following the rays (of the Sun within the vein).

निष्क्रामति। 'सहस्रं वा आदित्यस्य रश्मय आसु नाडीष्वाततास्तत्र श्वेतः सुषुम्नो ब्रह्मयानः सुषुम्नायामाततस्तत्प्रकाशेनैव निर्गच्छति' – इति हि पौत्रायणश्रुतिः ॥18॥

He departs. For the Pautrayana Sruti says: "A thousand are the rays of the Sun, which are spread through these veins; one of the rays which is white

and is called 'Sushumna' and is the way leading to Brahman, has penetrated the vein called 'Sushumna', and by that light he issues out."

ॐ निशि नेति चेन्न सम्बन्धात् ॐ ॥19-522॥

19. If it be said that there being no rays (of the Sun) during the night, (the departing of the wise by that light) is not possible (in all cases), this objection is to be overruled; for (there always exists) the connection of the rays.

रश्म्यभावात्निशि ज्ञानिना उत्क्रमणं न युक्तमिति चेन्न। सर्वदा संबन्धाद्दर्शनीनाम् ॥19॥
कियत्कालम्? —

It may be said that the rays of the Sun being absent during the night, the departing of the wise, as described, cannot take place for possibly the life of a certain individual may be brought to a close at some dark hour of the night. But this objection is rejected as not valid; for the connection of the rays intended here does always exist. How long?

ॐ यावद्देहभावित्वाद्दर्शयति च ॐ ॥20-523॥

20. Since the connection is as long as the body lasts; and (Sruti) shows that.

यावद्देहो विद्यते तावद्दर्शिमसम्बन्धोऽस्त्येव। 'संसृष्टा वा एते रश्मयश्च नाड्यश्च नैषां वियोगो
— यावदिदं शरीरमत एतैः पश्यत्येतैरुत्क्रामत्येतैः प्रवर्तते' — इति हि माध्यन्दिनायनश्रुतिः
॥20॥

As long as the body lasts, the connection of the rays also does exist. Accordingly the Madhyandinayana Sruti says: "Connected indeed are these rays and the veins; they are not separated so long as this body lasts; for by these rays he perceives the way through the veins, and with these by their light, he passes upwards and by these he proceeds to make his way out."

ॐ अतश्चायनेऽपि हि दक्षिणे ॐ ॥21-524॥

21. And hence the departing of the wise may take place also during the Southern progress of the Sun.

‘दक्षिणे मरणाद्याति स्वर्गं ब्रह्मोत्तरायणे’ इत्युक्तेऽपि ज्ञानिनो दक्षिणायनोत्क्रान्तिर्युज्यते। ‘शतं पञ्चैव सूर्यस्य दक्षिणायनरश्मयः। तावन्त एव निर्दिष्टा उत्तरायणरश्मयः॥ ते सर्वे देहसम्बद्धा सर्वदा सर्वदेहिनाम्। महर्लोकादिगन्तरा उत्तरायणरश्मिभिः। निर्गच्छन्तीतरैश्चापि यैरेष्टव्येतरा गतिः॥ उत्तरं दक्षिणमिति त एव तु निगद्यते। न तु कालविशेषोऽस्ति ज्ञानिनां नियमात् फलम्॥ ददाति कालेऽनुगुणे फलं किञ्चिद्विशिष्यते। अत्युत्तमानां केषांचिन्न विशेषोऽस्ति कालतः’ – इति नारायणाध्यात्मे ॥21॥ ॥ इति हृदयाग्रज्वलना(तदोकोऽ) धिकरणम् ॥09॥

Notwithstanding the statement, “Dying during the Southern progress of the Sun, he goes to Svarga and dying during the Northern progress he goes to Brahman,” it is fit to admit that the wise may depart during the Southern progress of the Sun too. The following is stated in the Narayanadhyatma: “There are five hundred rays of the Sun which are called the rays of the Southern progress; and there are the same number of the rays of the Northern progress. All of them are always in connection with the body of all beings. Those who are qualified to go to the spheres up to the Maharloka depart, following the rays of the Northern progress; and by the other rays, the other souls to whom the destination is different. And these two sets of rays are here spoken of as the Northern and Southern rays; but there is no peculiarity wrought by time; for in the case of the wise, the fruit is invariable and necessarily assured. However if the time also be favourable, there may be some enhancement of the consequence in the case of some individuals; but in the case of some of the exalted souls, there is absolutely no difference caused by time.”

* * *

॥ योग्यधिकरण ॥10॥

॥ YOGYADHIKARANA ॥10॥

Yogyadhikarana (22) teaches that it is necessary and useful to remember the path to be travelled and several stages to be reached.

ॐ योगिनः प्रति स्मर्येते स्मार्ते चैते ॐ ॥22-525॥

22. With reference to the Yogins, these two courses are spoken of in Smritis and they depend upon their remembrance.

न केवलं कालादिकृते ब्रह्मचन्द्रगती स्मर्येते। किन्तु ज्ञानयोगिनः कर्मयोगिनश्च।
'अग्निर्ज्येतिरहः शुक्लः षण्मासा उत्तरायणम्। तत्र प्रयाता गच्छन्ति ब्रह्मब्रह्मविदो जनाः॥
धूमो रात्रिस्तथा कृष्णः षण्मासादक्षिणायनम्। तत्र चान्द्रमासं ज्योतिर्योगी प्राप्य निवर्तते
- 'इत्यत्र योगीति विशेषणात् स्मरणनिमित्ते चैते गती। गत्यनुस्मरणाद्ब्रह्म चन्द्रं वा गच्छति
ध्रुवम्। अननुस्मरतः काले स्मरणं प्राप्य वैगतिः' इति हि आध्यात्मे ॥22॥ ॥ इति
प्रतिस्मरणाधिकरणम् (योग्यधिकरणम्) ॥10॥

These two courses refer to the two classes of Yogins and also depend upon their remembrance of the routes as described by Smritis.

The routes leading to Brahman and Moon are not merely under the control of time; but they differ according as the Yogins are those that follow knowledge, or those that follow Karma. Further the routes are travelled according as they are remembered at the end, which is seen by the distinguishing attributes used viz., Yogin and Brahmaid in the following Bhagavad Gita verses: "Fire, light, the day, the bright half of the month, the six months, the Northern progress - those people that having known Brahman travel by this route, go to Brahman". Bhagavad Gita also says; "Smoke, night, the dark half of the month, the six months, the Southern progress; the Yogin travelling by this route reaches the Moon and comes back." It is said also in the Adhyatma: "By the remembrance of the path, the departing soul certainly goes to Brahman or Moon; but this route is

obtained only when such remembrance is secured at least in another life in the case of him who at death does not possess it.”

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्ब्रह्मसूत्रभाष्ये चतुर्थाध्यायस्य
द्वितीयः पादः ॥०४-०२॥

**Thus is the Second paada of the fourth Chapter of Srimad Brahma
Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada
Charya ॥०४-०२॥**

चतुर्थाध्यायः (फलाध्यायः) ॥04॥

FOURTH CHAPTER (PHALADHYAYA) ॥04॥

तृतीयः पादः ॥04-03॥ THIRD PAADA ॥04-03॥

This Paada describes the path travelled by the souls issuing through the Brahma Naadi and what they reach.

मार्गो गम्यं चास्मिन् पाद उच्यते —

In this Paada, the route and that which is to be reached are described.

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॥ अर्चिराद्यधिकरण ॥01॥

॥ ARCHIRADYADHIKARANA ॥01॥

Archiradyadhikarana (1) shows that the path begins with Archis etc., This is necessary to be distinctly known as required in the last Sutra of the preceding Paada.

ॐ अर्चिरादिना तत्प्रथितेः ॐ ॥01-526॥

1. (The departed wise goes to Brahman by the one path only) commencing with Light, on account of that being widely known (being distinctly stated in Sruti and Smriti).

‘तेऽर्चिषमभिसम्भवन्त्यर्चिषोऽहरह्ण आपूर्यमाणपक्षम्’ इत्यर्चिषः प्राथम्यं शूयते। ‘यदा ह वै पुरुषोऽस्माल्लोकात् प्रैति स वायुमागच्छति’ इति वायोः। तत्रार्चिषः प्राप्तिरेव प्रथमा। ‘द्वावेव मार्गौ प्रतिथावर्चिरादिविपश्चिताम्। धूमादिः कर्मिणां चैव सर्ववेदविनिर्णयात्॥ अग्निर्ज्योतिरिति द्वेधैवार्चिषः सम्प्रतिष्ठतिः। अग्निं गत्वा ज्योतिरेति प्रथमं ब्रह्म संव्रजन्। एकस्मिन्स्तुपुरे संस्थो द्विरूपोऽग्रेः सुतो महान्’ इति च ब्रह्मतर्कः॥॥ इति अर्चिराद्यधिकरणम् ॥01॥

‘They go to Light, from Light to the Day; from the Day to waxing or bright half of the month:. Thus Light is declared to be the first that is reached. Brihadaranyaka Upanishad says “When the wise person departs from this body, he reaches Vayu called Pravaha”. This text appears to say that the departed first goes to Vayu. But here the reaching of Light only is the first stage. The Brahma Tarka has the following: ‘There are only two paths established, that which commences with Light for the passage of the wise, and that which commences with smoke for the passage of those who perform sacrificial acts, as conclusively known from a thoroughly sound inquiry into all the Vedas. Fire and Light are the two forms in which the deity Agni remains in the same region. The wise going to Brahman first reaches Fire and then Light before going to others; for the venerable one is in the same region in two forms; and Soma to be hereafter spoken of being the son of Agni, no inconsistency arises.

* * *

॥ वायुगत्यधिकरण ॥02॥

॥ VAYUGATYADHIKARANA ॥02॥

Vayugatyadhikarana (2) determines that the second stage is Vayu.

ॐ वायुशब्दादविशेषविशेषाभ्याम् ॐ ॥02-527॥

2. From the absence and presence of particulars (in the texts) referring to the attainment of Vayu, it is concluded that Vayu is reached in the second stage.

अर्चिषो वायुं गच्छति। 'स वायुमागच्छति' इति सामान्यवचनात्। 'स इतो गतो द्वितीयां गतिं वायुमागच्छति वायोरहरह आ पूर्यमाणपक्षम्' इति विशेषवचनाच्च ॥02॥ ॥ इति वायुगत्यधिकरणम् ॥02॥

From Fire, he goes to Vayu; for the statement from Brihadaranyaka Upanishad, "He reaches Vayu" is a general one; and the following statement is specific; "He that has departed hence reaches Vayu as his second destination; from Vayu he goes to the Day; and from the Day to the waxing half of the month".

* * *

॥ तटिदधिकरण ॥03॥

॥ THATIDADHIKARANA ॥03॥

Thatidadhikarana (3) determines that Lightning is reached after the Year.

ॐ तटितोऽधिवरुणः सम्बन्धात् ॐ ॥03-528॥

3. Varuna is (to be reached) above Lightning; on account of the connection above.

'मासेभ्यः संत्सरं संवत्सराद्वरुणलोकं वरुणलोकात् प्रजापति लोकम्' इति कौण्डिन्यश्रुतिः। 'संवत्सरात् तटितमागच्छति तटितः प्रजापतिलोकम्' इति च गौपवनश्रुतिः॥ 'तत्र

तटितो वरुणं गच्छति। तटिता ह्यूह्यते वरुणलोकस्तटिदुपरि मुक्तामयो राजते तत्रासौ वरुणो राजा सत्यानृते विविञ्चति' इत्युपरिसम्बन्धश्रुतेः ॥०३॥ ॥ इति तटिदधिकरणम् ॥०३॥

The Kaundinya Sruti says: "He goes from the Months to the Year; from the Year to the region of Varuna; from the region of Varuna to that of Prajapati"; while the Gaupavana Sruti says, "He goes from the Year to Lightning; from Lightning to the region of Prajapati". But the conclusion stated in the Sutra is distinctly seen from the following Sruti showing the relation of the Varunaloka above to that of Lightning below. "There from Lightning he goes to Varuna; for by Lightning the world of Varuna is borne; in that world, beyond Lightning, the king Varuna shines bright free from evils, like pearls. He sits in judgement of truth and falsehood, right and wrong".

* * *

॥ अतिवाहिकाधिकरण ॥०४॥

॥ ATHIVAHIKADHIKARANA ॥०४॥

Ativahikadhikarana (4-5) clears the doubt whether the Vayu mentioned in the second stage is chief Vayu or some other and shows it is Ativahika, not the chief.

ॐ आतिवाहिकस्तलिङ्गात् ॐ ॥०४-५२९॥

4. (The aforesaid Vayu is one called) Ativahika on account of the indicatory marks pointing to him.

पूर्वोक्तस्त्वातिवाहिको वायुः। पूर्वगमनलिङ्गात् ॥०४॥ कुतः? —

The Vayu that has been previously spoken of is only the Ativahika; it is so concluded from the circumstance of the soul's going to him in the earlier stage. On what grounds?

ॐ उभयव्यामोहत् तत्सिद्धेः ॐ ॥05-530॥

5. Though there may be doubt arising (as to who and which Vayu is reached at first from the statements that Vayu is reached in an early stage as well as in a later stage, the earlier Vayu is the Ativahika Vayu and the latter is the Chief), on account of this being established by the specific attribute to the latter one.

‘स वायुमागच्छति’ इति प्रथममुच्यते। ‘उत्क्रान्तो विद्वान् परमभिगच्छन् विद्युतमेवान्तत उपगच्छति द्यौर्वाव विद्युत् तत्पतिं वायुमुपगम्य तेनैव ब्रह्म गच्छति’ इत्यन्तेऽपि वायुगमनश्रुतेः। पूर्वोक्त आतिवाहिकः परो वेति व्यामोहे उत्तरे दिवस्पतिरिति विशेषणात् पूर्वत्रातिवाहिकस्यैव सिद्धेः ब्रह्मतर्के च — ‘उत्क्रान्तस्तु शरीरात् स्वाद्गच्छत्यर्चिषमेव तु। ततो हि वायोः पुत्रं च योऽसौनाम्नाऽऽतिवाहिकः॥ ततोऽहः पूर्वपक्षं चाप्युदक्संवत्सरं तथा। तटितं वरुणं चैव प्रजापं सूर्यमेव च॥ सोमं वैश्वानरं चेन्द्रं ध्रुवं देवीं दिवं तथा। ततो वायुं परं प्राप्य तेनैति पुरुषोत्तमम्’ इति ॥05॥॥ इति अतिवाहिकाधिकरणम् ॥04॥

In the beginning the reaching of stage of Vayu is spoken of thus; “He goes to Vayu” (Brihadaranyaka Upanishad); and also at the end it is spoken of thus in the Sruti: “The departed wise on his passage to the perfect Lord finally goes only to Vidyut. Vidyut is indeed Dyaus (Bharati). The he goes to her lord Vayu and only by him he reaches Brahman”.

The doubt arising thus, whether Vayu mentioned in the beginning is the Ativahika or Vayu mentioned at the end or whether the Ativahika is the Chief Vayu, the specific attribute the Lord of Vidyut given to Vayu mentioned later on forces the conclusion that the earlier Vayu is only the Ativahika, and not the chief Vayu. Accordingly, the Brahma Tarka says: “He that has departed from his body first goes to Light only, then to the son of the chief Vayu who is Ativahika by name, then to the Day, to the bright first half of the month, to the Northern progress, to the Year, to Lightning, to Varuna, to Prajapati, to the Sun, to the Moon, to Vaiswanara, to Indra, to Dhruva, to the goddess Bharati and then to the

chief Vayu in due order, and by Vayu he is led to the presence of the Lord of lords”.

* * *

॥ वैद्युताधिकरण ॥०५॥

॥ VYDYUTAADHIKARANA ॥०५॥

Vydyutaadhikarana (6) determines that Mukhya Vayu is the last stage to be reached and from him the soul has to pass on to Brahman.

ॐ वैद्युतेनैव ततस्तच्छ्रुतेः ॐ ॥०६-५३१॥

6. From there the wise reach Brahman directly from the Lord of Vidyut; (for there is none between them) and Sruti says that.

प्रकारान्तरेण तत्र तत्रोच्यमानत्वाद्वायोरपि परतो ब्रह्मणोऽर्वागिन्तव्योऽस्तीति नाशङ्कनीयम्। विद्युत्पतिना वायुनैव 'स एनान् ब्रह्म गमयति' इति ब्रह्मगमनश्रुतेः। 'विद्युत्पतिर्वायुरेव नयेद्ब्रह्म न चापरः। कतोऽन्यस्य भवेच्छक्तिस्तमृते प्राणनायकम्' इति बृहत्तन्त्रे ॥०६॥ इति वैद्युताधिकरणम् ॥०५॥

As statements are differently made in different parts of scripture, it should not be supposed that there is one more stage to be reached beyond the chief Vayu before reaching Brahman; for only by Vayu the Lord of Vidyut, Brahman is reached; for the Sruti "He leads them to Brahman" declares the passage of the wise direct from Vayu to Brahman. So says the Brihat Tantra: "Only Vayu, the Lord of Vidyut, can lead the soul to Brahman, and no other; who else is of such power as Vayu, the ruler of all the organs of sense”.

* * *

॥ कार्याधिकरण ॥06॥

॥ KARYAADHIKARANA ॥06॥

Karyaadhikarana (7-16) first gives the views of Badari and Jaimini which they have severally imbibed in the course of Sri Vyasa's instruction and concludes by accepting both the views, since they apply to different cases. The wording of Sutra 15 is transparent enough to show that Badarayana mentions always the partial views imbibed by His pupils and not the views that would be contradictory to, and inconsistent with, the unmistakable conclusions of His own given at such places.

ॐ कार्य बादरिरस्यगत्युपपत्तेः ॐ ॥07-532॥

7. Badari thinks that Vayu leads him (soul) to the effected Brahman (Chaturmukha), as the possibility of going to him (is seen from statements).

‘स एनान् ब्रह्म गमयति’ इति कार्यं गमयतीति बादरिर्मन्यते। ‘ऋते देवान् परं ब्रह्म कः पुमान् प्राप्नुयात् क्वचित्। यद्यपि ब्रह्मदृष्टिः स्याद्ब्रह्मलोकमवाप्नुयात्’ इत्यध्यात्मवचनात् तस्यैव गत्युपपत्तेः ॥07॥

From the text, “he leads these to Brahman” Badari understands that Vayu leads them to the affected Brahman; for he thinks it reasonable that they reach only the affected Brahman on the strength of such statements as the following in the Adhyatma: “Except the gods who can ever attain to the highest Brahman even if he have seen Brahman? On the other hand, he is fit to attain the world of Brahma”.

ॐ विशेषितत्वाच्च ॐ ॥08-533॥

8. And on account of that being specified.

‘यदि ह वाव परमभिपश्यति प्राप्नोति ब्रह्माणं चतुर्मुखं प्राप्नोति ब्रह्माणं चतुर्मुखम्’ इति कौषारवश्रुतौ ॥08॥

“Though he may see the highest Lord, he reaches Chaturmukha Brahma, he reaches Chaturmukha Brahma”. Thus it is specified in the Kausharava Sruti.

ॐ सामीप्यात्तुतद्व्यपदेशः ॐ ॥09-534॥

9. But the statement declaring (the attainment to Brahman) proceeds only from proximity to that.

‘ब्रह्मविदाप्नोति परम्’ इति तद्व्यपदेशस्तु समीप एव परमपि प्राप्नोतीत्येतदर्थमेव ॥09॥ कदा?—

But such statements as “He who knows Brahman reaches the highest Brahman (Taittiriya Upanishad)” only intend that before long, he would certainly reach the highest Brahman; while in the first instance the departed reaches only the affected Brahman. (If so), when?

ॐ कार्यात्यये तदध्यक्षेण सहातः परमभिधानात् ॐ ॥10-535॥

10. On the dissolution of all the affected (world), along with the Lord of that (affected world) and from him the soul reaches Para (i.e., Brahman) that is higher than the Chaturmukha, (as seen) from declaration (to that effect).

‘ते ह ब्रह्माणमभिसम्पद्य यदैतद्विलीयतेऽथ सह ब्रह्मणा परमभिगच्छन्ति’ इति सौपर्णश्रुतेर्महाप्रलये तदध्यक्षेण ब्रह्मणा सह गच्छन्ति ॥10॥

From the Sauparna Sruti, “They indeed reach Brahma, and, as soon as this effected world passes away, go along with Brahma to the highest Lord”, it

is clearly seen that at the final dissolution of the world the souls along with Brahma the lord of the affected world go to Him.

ॐ स्मृतेश्च ॐ ॥11-536॥

11. Also (as seen) from Smriti.

‘ब्रह्मणा सह ते सर्वे सम्प्राप्ते प्रतिसञ्चरे। परस्यान्ते परात्मानः प्रविशन्ति परं पदम्’ इति ॥11॥

The Smriti says: “At the end of Brahma’s age of hundred years, when the dissolution of all effects takes place, they all have in the meantime been plunged in deep meditation to go to the highest Brahman, together with Brahma”.

ॐ परं जैमिनिर्मुख्यत्वात् ॐ ॥12-537॥

12. Jaimini opines (that the soul is led to) the highest; for (the word Brahman in the text) primarily denotes Him.

ब्रह्मशब्दस्य तत्रैव मुख्यत्वात् परमेव ब्रह्म गमयतीति जैमिनिर्मन्यते ॥12॥

As the word Brahman is primarily attached to Brahman only, it should be held that Vayu leads the soul to the highest Brahman only. Thus Jaimini thinks.

ॐ दर्शनाच्च ॐ ॥13-538॥

13. And on account of the sight (of Brahman having been attained by the souls).

दृष्टत्वाच्च परब्रह्मणः ॥13॥

Further Jaimini says since Para Brahman is seen by the souls, it is reasonable that they go to the highest Brahman.

ॐ न च कार्ये प्रतिपत्त्यभिसन्धिः ॐ ॥14-539॥

14. Further (they had) neither the sight of, nor the purpose of going to, the affected Brahman.

न हि कार्ये प्रतिपत्तिः प्राप्नवानीत्यभिसन्धिश्च। 'यदुपास्ते पुमान् जीवन् यत् प्राप्नुमभिवाञ्छति। यच्च पश्यति तृप्तः संस्तत् प्राप्नोति मृतेरनु' इति पाद्मे ॥14॥

Further, Jaimini argues: "There was neither the sight of Brahma or the affected Brahman, nor the purpose such as "May I reach the affected Brahman". And the Padma Purana says, "Whatever the individual meditates on during life and wishes to reach and sees with perfect satisfaction, that he attains to after death".

ॐ अप्रतीकालम्बनान् नयतीति बादरायण उभयथा
च दोषात् तत्क्रतुश्च ॐ ॥15-540॥

15. Badarayana states that the text means that Vayu leads the Apratikalambanas to the highest Lord and the rest to the affected Brahman; for (otherwise, i.e., if either of the aforesaid views be absolutely taken), the objections stated would stand (unanswered); and (on account of the scriptural passage containing the word) 'Tatkratu' (declaring the Lord's love of order).

'प्रतीकं देह उद्दिष्टो येषां तत्रैव दर्शनम्। न तु व्याप्ततया क्वापि प्रतीकालम्बनास्तुते॥ अप्रतीका देवतास्तु ऋषीणां शतमेव च। राज्ञां च शतमुद्दिष्टं गन्धर्वादि शतं तथा॥ एतेऽधिकारिणो व्याप्तदर्शनेऽन्ये न तु क्वचित्। अयोग्यदर्शने यत्नाद्भ्रंशः पूर्वस्य चापि तु॥ अप्रतीकाश्रया ये हि ते यान्ति परमेव तु। स्वेदेहे ब्रह्म दृष्ट्यैव गच्छेद्ब्रह्मसलोकताम्। ब्रह्मणा सह सम्प्राप्ते संहारे परमं पदम्॥ इति गारुडवचनात् उभयत्रोक्तदोषाच्चाप्रतीकालम्बनान् परं नयति। 'स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसम्पद्यते' इति शुतेश्च। अत्र कर्मोपासनमेव। अन्यान् कार्यं नयतीति भगवन्मतम् ॥15॥

"The body is called the symbol and those who obtain sight of Brahman only within it, but at no time of the imbued Brahman, are called Pratikalambanas

or those that are fit to see Brahman only within the symbol. Those that do not require the medium of symbols are only a hundred of the gods, a hundred of Rishis, a hundred of the Kings, a hundred of the Gandharvas. And they are invested with special offices, and are capable of seeing Brahman everywhere; and the rest are never for it. But by endeavouring after what one is not eligible for, even that which is previously attained would be lost. Those that do not depend upon the symbol for perception, directly go to Brahman; the rest having obtained the sight within their own body go to the world of Brahma; and during dissolution they go to the highest Brahman, only along with Brahma". From this passage in the Garuda Purana and from the force of the objections to taking absolutely either of the views advanced by Badari and Jaimini, it is clear that the text under question evidently means that Vayu, the Lord of Vidyut, leads Apratikalambanas or the gods to Brahman directly.

Further it cannot be said that the released may go to either as they choose; for the Lord is a lover of order. Accordingly the Sruti from Brihadaranyaka Upanishad says: "What he the Lord wills, the soul too desires; what the soul thinks to do, he resolves to do; what he sets his mind upon, he works for; from there he directly attains to it". Here the work is the work of meditation. That Vayu leads the others, i.e., whose sight of Brahman is confined to their symbol or body to the affected Brahman, is the opinion of the glorious Vyasa.

ॐ विशेषं च दर्शयति ॐ ॥16-54॥

16. And the Sruti shows the distinction (among the wise) or the eligible.

'अन्तःप्रकाशा बहिःप्रकाशाः सर्वप्रकाशाः। देवा वाव सर्वप्रकाशाः ऋषयोऽन्तःप्रकाशाः मानुषा एव बहिःप्रकाशाः' – इति चतुर्वेदशिखायाम् ॥16॥ ॥ इति कार्याधिकरणम् ॥06॥

The difference among the wise is declared in the Chaturveda Sikha thus: "The wise are of three classes, those to whom Brahman reveals Himself within, those to whom Brahman shines without and those to whom

Brahman shines everywhere. The gods indeed are those who see Brahman everywhere; the Rishis within themselves; and men only are those who see Brahman without their self in symbols etc.". Hence Badarayana's interpretation of the text, "He leads them to Brahman" becomes acceptable.

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीब्रह्मसूत्रभाष्ये चतुर्थाध्यायस्य तृतीयः
पादः ॥04-03॥

**Thus is the Third paada of the fourth Chapter of Srimad Brahma
Sutra Bhashya written by Srimad Ananda Teertha Bhagavadpaada
Charya ॥04-03॥**

चतुर्थाध्यायः (फलाध्यायः) ॥०४॥

FOURTH CHAPTER (PHALADHYAYA) ॥०४॥

चतुर्थः पादः ॥०४-०४॥ FOURTH PAADA ॥०४-०४॥

भोगमाहास्मिन् पादे-

This Paada discusses the questions relating to the enjoyment of bliss in heaven by those who have reached Brahman along with Chaturmukha.

* * *

॥ सम्पद्याधिकरण ॥०१॥

॥ SAMPADYADHIKARANA ॥०१॥

Sampadyadhikarana (1) proves that the released, having reached Brahman, enjoy their blessings remaining forever with Him and under His guidance. Otherwise all that has been said about Brahman as the goal would become inconsistent.

ॐ सम्पद्याविहाय स्वेन शब्दात् ॐ ॥01-542॥

1. Having reached (the highest Brahman), and without leaving (Him), in his (essential form), the wise enjoys blessings, as the Word (declares).

‘स य एवंविदेवं मन्वान एवं पश्यन्नात्मनमभिसम्पद्यैतेनात्मना यथाकामं सर्वान् कामाननुभवति’ इति सौपर्णश्रुतिः। ‘परञ्ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते’ इति च। ‘एवं सेतुं तीर्त्वाऽन्धः सन्ननन्धो भवति’ इति च। तत्र तरणं नाम तत्प्राप्तयेऽन्यतरणमेव। ‘इमां घोरामशिवां नदीं तीर्त्वेतं सेतुमाप्यैतेनैव सेतुना मोदते प्रमोदत आनन्दी भवति’ इति मौद्गल्यश्रुतेः ॥01॥॥ इति सम्पद्याधिकरणम् ॥01॥

The Sauparna Sruti says: “He who knows Brahman thus, contemplates Him thus, sees Him thus, attains to the Supreme Lord and along with the Lord, enjoys all the choice things he likes”. And the Chandogya text says: “Having reached the Highest Light, he issues forth in his essential nature having cast off all physical bondage”. Another Chandogya text says: “Having crossed over Avidya etc. to that bridge, the blind ceases to be blind”; here the crossing is certainly the crossing of the worldly existence to reach the Lord. This is clearly shown by the Maudgalya Sruti: “Having crossed this abhorred and inauspicious river of miseries, and having reached this bridge, the Lord, with that only he is pleased, is rejoiced and becomes blessed”

* * *

॥ मुक्ताधिकरण ॥02॥

॥ MUKTAADHIKARANA ॥02॥

Muktaadhikarana 2 (2) decides that he who is spoken of in the Sruti as enjoying blessings is only the released soul, thus declaring that the released are really enjoying eternal blessings.

ॐ मुक्तः प्रतिज्ञानात् ॐ ॥02-543॥

2. It is the released (soul) (that is spoken of here); for (the enjoyment here described) are seen (to be worthy of him alone); (and he) is (plainly) seen (to be spoken of from the commencement of the passage).

मुक्त एव चात्रोच्यते। 'अहरहरेनमनुप्रविशत्युपसङ्क्रमते च न तत्र मोदते न प्रमोदते न कामाननुभवति बद्धो ह्येष तदा भवत्यथ यदैवं मुक्तोऽनुप्रविशति मोदते च प्रमोदते च कामांश्चैवानुभवति। कामांश्चैवानुभवति' इति बृहच्छ्रुतौ प्रतिज्ञानात् ॥02॥ ॥ इति मुक्ताधिकरणम् ॥02॥

Only the released soul is spoken of here; for the Brihat Sruti distinctly shows that as follows; "Day after day, during sleep, he enters into and reaches the Lord; but he finds no pleasure, no rejoicing, no enjoyment of desired things; for he is then in the state of bondage; but when he is released and enters into Brahman, he has pleasure and rejoicing, and enjoys all that is desired".

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॥ आत्माधिकरण ॥03॥

॥ ATMAADHIKARANA ॥03॥

Atmaadhikarana (3) establishes that the Supreme Light which the released are declared by the Sruti to reach is Atman (Vishnu) only.

ॐ आत्मा प्रकरणात् ॐ ॥03-544॥

3. The 'Highest Light' reached by the released is only Atman (the highest Lord); for the passage treats him (Atman).

परञ्ज्योतिशब्देन परमात्मैवोच्यते। तत्प्रकरणत्वात्। 'परञ्ज्योतिः परं ब्रह्म परमात्मादिका गिरः। सर्वत्र हरिमेवैकं ब्रूयुर्नान्यं कथञ्चन' इति च ब्रह्माण्डे ॥03॥ ॥ इति आत्माधिकरणम् (आत्मसम्पद्यधिकरणम्) ॥03॥

By the term 'Highest Light', Paramatman, the perfect self only is spoken of; for He is the topic of the passage. The Brahmanda Purana says: "The terms 'the highest Light', 'highest Brahman', 'the perfect Self', etc. everywhere declare only Hari, but no other at all.

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॥ अविभागाधिकरण ॥04॥

॥ AVIBHAGADHIKARANA ॥04॥

Avibhaagadhikarana (4) shows that those who attain Sayujya Mukti enjoy the blessings along with the Lord. Hereby it is seen that Brahman also enjoys all the blessings.

ॐ अविभागेन दृष्टत्वात् ॐ ॥04-545॥

4. The released soul has (some of the) enjoyments in non-division from those of the Lord; because that is observed (in Scripture, as in the world).

ये भोगाः परमात्मना भुज्यन्ते त एव मुक्तैर्भुज्यन्ते। 'यानेवाहं शुणोमि यान् पश्यामि यान् जिघ्रामि तानेवैत इदं शरीरं विमुच्यानुभवन्ति' इति दृष्टत्वाच्चतुर्वेदशिखायाम्। भविष्यत्पुराणे च — 'मुक्ताः प्राप्य परं विष्णुं तद्भोगान् लेशतः क्वचित्। बहिष्ठान् भुञ्जते नित्यं नानन्दादीन् कथञ्चन' इति ॥04॥ ॥ इति अविभागाधिकरणम् ॥04॥

Only those enjoyments which are in the experience of the Supreme Lord are partaken by the released souls also. For it is seen from the Chaturveda

Sikha, “Only those I hear, only those I see, only those I smell - those only, these souls having been released from this body enjoy”; also from the Bhavishya Parva: “The released having attained to the perfect Vishnu enjoy but a small measure of the blessings enjoyed by the Lord, which does not form part of the Lord’s essence; but they are never subject to the experience of anything other than that of bliss etc.”.

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॥ ब्रह्माधिकरणम् ॥05॥

॥ BRAHMADHIKARANA ॥05॥

Brahmahikarana 5 (5-7) discusses the possibility of enjoyment of blessings by the released and decides that the opinions of Jaimini and Audulomi are both true, viz., though the released are divested of all material body, some obtaining the Sayujya Mukti enjoy the blessings through Lords’ Person, all others in their essential body consisting of knowledge in their Spiritual body.

ॐ ब्राह्मेण जैमिनिरुपन्यासादिभ्यः ॐ ॥05-546॥

5. The released, only through the Lord's (person), enjoys the blessings; Jaimini opines thus, from the explanation (in Scripture), etc.

सर्वदेहपरित्यागेन मुक्ताः सन्तो ब्राह्मेणैव देहेन भोगान् भुञ्जत इति जैमिनिर्मन्यते। ‘स वा एष ब्रह्मनिष्ठ इदं शरीरं मर्त्यमतिसृज्य ब्रह्माभिसम्पद्य ब्रह्मणा पश्यति ब्रह्मणा शुणोति ब्रह्मणैवेदं सर्वमनुभवति’ – इति माद्यन्दिनायनश्रुतावुपन्यासात्। ‘आदत्ते हरिहस्तेन हरिदृष्ट्यैव पश्यति। गच्छेच्च हरिपादेन मुक्तस्यैषा स्थितिर्भवेत्’ इति स्मृतेः॥ ‘गच्छामि विष्णुपादाभ्यां विष्णुदृष्ट्या च दर्शनम्। इत्यादि पूर्वस्मरणान्मुक्तस्यैतद्विष्यति’ इति बृहत्तन्त्रोक्तयुक्तेश्च ॥05॥

Jaimini thinks that the souls that have become released on the dissolution of all material coats enjoy the blessings only through the Lord’s person

and not by means of any gross or subtle body; for Madhyandinayana Sruti speaks to that effect; “He who is thus devoted to Brahman, having certainly abandoned this body and reached Brahman, through Brahman hears and only through Brahman enjoys all this”. And Smriti also says: “The released takes everything with the hand of Hari; sees through the eye of Hari only; with the feet of Hari he walks; and this is the state of the released that has attained to Sayujya Mukti”. Further it is seen from the reasoning presented in the Brihat Tantra: “Since the devoted is during life contemplating thus, ‘I walk with the feet of Vishnu, I see with the eye of Vishnu etc.’ it is but right that similar state results for the released, the soul”.

ॐ चितिमात्रेण तदात्मकत्वादित्यौडुलोमिः ॐ ॥06-547॥

6. Audulomi thinks that the released enjoy blessings by their absolutely intelligent (and essential) personality; for they are of such essence.

चितिमात्रो देहो मुक्तानां पृथग्विद्यते तेन भुञ्जते। सर्वं वा एतदचित् परित्यज्य चिन्मात्र एवैष भवति चिन्मात्र एवावतिष्ठते तामेतां मुक्तिरित्याचक्षते’ – इत्युद्दालकश्रुतेश्चिदात्मकत्वादित्यौडुलोमिर्मन्यते ॥06॥

The released have their own separate body from that of the Lord consisting of simple and pure intelligence and by that they enjoy their blessings. Audulomi thus opines on account of the released having such an essential body as may be seen from the following Uddalaka Sruti. “Having cast off all this non-intelligent material coat, he becomes simple intelligence; and continues to be such forever; and this state the wise call RELEASE”.

ॐ एवमप्युपन्यासात् पूर्वभावादविरोधं बादरायणः ॐ ॥07-548॥

7. It being also thus declared and the aforesaid views also being true, Badarayana sees no contradiction (between the two views),

‘स वा एष एतस्मान्मर्त्याद्विमुक्तश्चिन्मात्रीभवत्यथ तेनैव रूपेणाभि पश्यत्य भिशुणोत्यभिमनुतेऽ भिविजानाति तामाहुर्मुक्तिः’ – इति सौपर्णश्रुतौ चिन्मात्रेणाप्युप

न्यासाज्जैमिन्युक्तस्य च भावादुभयत्राप्यविरोधं बादरायणो मन्यते। नारायणाध्यात्मे च
 – ‘मर्त्यं देहं परित्यज्य चितिमात्रात्मदेहिनः। चितिमात्रेन्द्रियाश्चैव प्रविष्टा विष्णुमव्ययम्॥
 तदङ्गानुगृहीतैश्च स्वाङ्गैरेव प्रवर्तनम्। कुर्वन्ति भुञ्जते भोगांस्तदन्तर्बहिरेव वा॥ यथेष्टं
 परिवर्तन्ते तस्यैवानुग्रहेरिताः’ इति ॥07॥ ॥ इति चितिमात्राधिकरणम् (ब्रह्माधिकरणम्)
 ॥05॥

“He indeed becomes completely freed from this mortal frame and stands out in his pure intelligent person, then by that frame only, he sees well, he hears well, he thinks well, he understands well and this state they call **RELEASE**”. Thus in the Sauparna Sruti the enjoyment of blessings by the intelligent and essential body being declared, and what Jaimini has said being also a fact, Badarayana thinks that there is no contradiction between the two views. All this is said in the Narayanadhyatma: “The souls during release are freed from the mortal frame and standing in their absolutely intelligent form, their organs of sense etc. also consisting of the same pure intelligence, enter into the immutable Vishnu, do everything with their own members assisted by the members of the Lord’s Person and enjoy the blessings in and out of Him, and actuated by His grace they go about and sport as they like”.

* * *

॥ सङ्कल्पाधिकरण ॥06॥

॥ SANKALPADHIKARANA ॥06॥

Sankalpadhikarana (8) shows that the released who have reached Brahman obtain all their blessings by mere wish i.e., without any efforts for their realisation. Otherwise, heavenly abode would not be worth seeking after.

ॐ सङ्कल्पादेव च तच्च्युतेः ॐ ॥08-549॥

8. And (the enjoyment results) from mere wish, (as may be seen) from the Sruti declaring that.

न तेषां भोगादिषु प्रयत्नापेक्षा। 'स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति' इत्यादिश्रुतेः ॥08॥ ॥ इति सङ्कल्पाधिकरणम् ॥06॥

There is no necessity for making any effort to obtain the blessings etc. on the part of the released; for this is shown by scripture as: "If he desired the world of his fathers, by his mere wish the fathers rise etc."

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॥ अनन्याधिपतित्वाधिकरण ॥07॥

॥ ANANYADHIPATITVADHIKARANA ॥07॥

Ananyadhipatitvadhikarana (9) shows that the released are not subject to the control of those who are inferior to them.

ॐ अत एव चानन्याधिपतिः ॐ ॥09-550॥

9. And for this very reason, (the released) is without any other ruler, i.e., other than the higher souls and the Lord.

सत्यसङ्कल्पत्वादेव। 'परमोऽधिपतिस्तेषां विष्णुरेव न संशयः। ब्रह्मादिमानुषान्तानां सर्वेषामविशेषतः॥ ततः प्राणादिनामान्ताः सर्वेऽपि पतयः क्रमात्। आचार्याश्चैव सर्वेऽपि यैर्ज्ञानं सुप्रतिष्ठितम्। एतेभ्योऽन्यः पतिर्नैव मुक्तानां नात्र संशयः' इति वाराहे ॥09॥ ॥ इति अनन्याधिपतित्वाधिकरणम् ॥07॥

For the very reason that the released has real desires, he is not under the control of anyone other than the Supreme Being and those released souls that are his superiors. The Varaha Purana has the following: "Of all the released, the Supreme Lord Vishnu is doubtless the sole ruler, equally of all

from Chaturmukha Brahma down to men. Next to Narayana, from Prana to Naman, from Brahma to Usha, all are in regular order the lords of those below them; so also the preceptors by whom right knowledge has been firmly implanted in them; and it is a fact beyond doubt that the released have no ruler over them other than aforesaid”.

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॥ अभावाधिकरण ॥08॥

॥ ABHAVAADHIKARANA ॥08॥

Abhavaadhikarana (10-16) again addresses the question how the released can enjoy the blessings. Though this has been already discussed in Adhikarana 5, an objection is suggested by the statement in Sutra 8 that the blessings are secured by mere wish. The objection may be stated thus. It may be asked whether the released may or may not have an external body. If they have, they might be subject to miseries again. If they have not, enjoyment is not possible for want of means. Further, it is not sufficient to say that some enjoy through the Lord's Person; for even then most of them have no means of enjoying bliss; and it cannot be said that these enjoy by means of their essential nature: for that has been found to be no means of experience when the soul remains in his purely essential nature during sleep. In reply, it is pointed out that the released may of their own accord assume a body of Shuddha Satva and enjoy pure blessings. There is no misery arising from such a body since it is Shuddha Satva and is not produced in consequence of Karma. Even if they do not assume such an external body, enjoyment is possible as in the state of dreaming. Moreover, the released do not entertain Abhimana or any misapprehension in respect of the external body they assume.

ॐ अभावं बादरिराह ह्येवम् ॐ ॥10-551॥

10. Badari considers that the released have no physical frame (and their enjoyment proceeds with the essentially intelligent body); for Scripture speaks to that effect.

चिन्मात्रं विनाऽन्यो देहस्तेषां न विद्यत इति बादरिः। अशरीरो वाव तदा भवत्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतो याभ्यां ह्येष उन्मथ्यत' इत्येवं कौण्ठरव्यशुतावाह हि ॥10॥

Badari says that except one of pure intelligence, the released have no other body; for it is said in the Kauntharavya Sruti thus: "Indeed he then becomes destitute of body; and him that is without a body, pleasure and pain do not touch, with which indeed this embodied being is afflicted".

ॐ भावं जैमिनिर्विकल्पात्मनात् ॐ ॥11-552॥

11. Jaimini asserts the existence of a physical body (too), on account of alternatives declared (in the Sruti).

'स वा एष एवंवित् परमभिपश्यत्यभिशृणोति ज्योतिषैव रूपेण चिता वाऽचिता वा नित्येन वाऽनित्येन वाऽथानन्दी ह्येवैष भवति नानानन्दं कञ्चिदुपस्पृशति' - इत्यौद्दालकशुतौ विकल्पात्मनादन्यदेहस्यापि भावं जैमिनिर्मन्यते ॥11॥

Jaimini thinks that there is also the other body, a body other than the body consisting of pure intelligence in the case of the released as optional assumption of such a body is spoken of in the Uddalaka Sruti thus: "He who thus knows the Supreme Lord, when released, sees Him, hears Him distinctly, with a lustrous body consisting only of intelligence or non-intelligent matter (Shuddha satva), ever lasting or temporary; and thereby he becomes simply blessed and blessed only, and nothing that is not blissful touches him".

ॐ द्वादशाहवदुभयविधं बादरायणोऽतः ॐ ॥12-553॥

12. Hence (i.e., on account of both being facts as stated in Scripture), Badarayana accepts both the views, as in the case of the twelve days' sacrifice.

यथाद्वादशाहः क्रत्वात्मकः सत्रात्मकश्च भवति। एवंमुक्तभोगो बाह्यशरीरकृतश्चिन्मात्रकृतश्च भवति इति बादरायणो मन्यते ॥12॥ उपपत्तिश्च-

Just as the sacrifice extending over twelve days may be an (Ahina) Kratu as well as a Satrayaga, in the same way the enjoyment of blessings by the released may take place by means of an external body as well as by the body of pure intelligence identical with each self. Thus Badarayana judges. And there is also a reason (as shown below).

ॐ तन्वभावे सन्ध्यवदुपपत्तेः ॐ ॥13-554॥

13. In the absence of an external body, it (the experience or enjoyment) may arise as in the Sandhya (the state of dreaming).

सन्ध्यं स्वप्नः। 'सन्ध्यं तृतीयं स्वप्नस्थानम्' इति श्रुतेः ॥13॥

Sandhya is the state of dreaming as may be seen from the explanation given in the Sruti from Brihadaranyaka Upanishad: "Sandhya is the third state, viz., of dreaming".

ॐ भावे जाग्रद्वत् ॐ ॥14-555॥

14. When the external body is present, (i.e., is assumed by the Mukta at his will) (the enjoyment may take place) as in the state of wakefulness.

ब्रह्मवैवर्ते च — 'स्वप्नस्थानं यथा भोगो विना देहेन युज्यते। एवं मुक्तावपि भवेद्विना देहेन भोजनम्॥ स्वेच्छया वा शरीराणि तेजोरूपाणि कानिचित्। स्वीकृत्य जागरितवद्भुक्त्वा त्यागः कदाचन' इति ॥14॥

And this is said in the Brahma Vaivarta: "Just as the experience of pleasure etc. rises without any reference to a body in those that are in the state of dreaming; so also in heaven the experience of bliss may arise without an external body; or at their will the released may assume different bodies of lustrous character and cast them off after having enjoyed certain blessings as in the state of wakefulness".

ॐ प्रदीपवदावेशस्तथा हि दर्शयति ॐ ॥15-556॥

15. Their entering into a body is like the presence of the flame (in the wick), (is only for the enjoyment of blessings); for scripture shows that.

शरीरमनुप्रविश्यापि तत्प्रकाशयन्तः पुण्यानेव भोगाननुभवन्ति न तु दुःखादीन्। यथा प्रदीपो दीपिकादिषु प्रविष्टस्तत्स्थं तैलाद्येव भुङ्क्ते न तु तत्काष्ण्यादि। 'तीर्णो हि तदा सर्वाछोकान् हृदयस्य भवति' इति हि दर्शयति ॥15॥ न च स्वर्गे लोके न भयं किञ्चनास्ति इत्यादिना स्वर्गादिस्थस्यैतदिति वाच्यम्। यतः —

Though they enter a body, they light it up with their own lustre and enjoy only blessings that are the results of virtues practised after the sight of Brahman; and are never liable to the experience of miseries etc., just as the lustrous flame in a lamp etc., consumes only the oil etc. in it but not the soot etc. For the Sruti from Brihadaranyaka Upanishad declares thus: "For them, indeed, the soul has got over all miseries and become directly related to the Lord who is seated in the heart of all".

And it should not be supposed that the above statement refers to him that has attained to Svarga and other regions, on the strength of such texts from Katha Upanishad as: "In the world of Svarga there is no fear whatsoever". For,

ॐ स्वाप्यायसम्पत्त्योरन्यतरापेक्षमाविष्कृतं हि ॐ ॥16-557॥

16. (The scriptural passage) has reference to either of the two states of sleep and release; for (this) is evident.

सुप्तौ मोक्षे वा तदुच्यते। 'अत्र पिताऽपिता भवत्यनन्वागतं पुण्येनानन्वागतं पापेन' इत्याद्याविष्कृतत्वात्॥ ब्रह्मवैवर्ते च - 'ज्योतिर्मयेषु देहेषु स्वेच्छया विश्वमोक्षिणः। भुञ्जते सुसुखान्येव न दुःखादीन् कदाचन॥ तीर्णा हि सर्वशोकांस्ते पुण्यपापादिवर्जिताः। सर्वदोषनिवृत्तास्ते गुणमात्रस्वरूपिणः' इति ॥16॥ ॥ इति उभयविधभोगाधिकरणम्(अभावाधिकरणम्) ॥08॥

The text quoted above: "For then indeed etc." refers either to the state of deep sleep or release; and accordingly the text speaks of crossing the Samsara, i.e., world existence. This is made manifest by the complementary passage from Brihadaranyaka Upanishad thus: "Here during this state, the soul being in the embrace of the Lord, the father ceases to be father; the mother ceases to be mother...he is not pursued by virtue, he is not pursued by sin". The Brahma Vaivarta says: "Those that have attained the final release from corporeal existence, assume of their own accord, luminous bodies and through them enjoy only pure pleasures and are never subject to miseries etc. For they are rid of all miseries, as well as all undesirable merit together with demerit; and they are freed from all defects and consist of only intelligent essence, bliss etc."

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॥ जगद्व्यापाराधिकरण ॥०९॥

॥ JAGADVYAPARADHIKARANA ॥०९॥

Jagadvyaparadhiakarana (17-20) determines the extent of powers and blessings which the released enjoy, discussing by the way some important questions regarding them.

ॐ जगद्व्यापारवर्जम् ॐ ॥१७-५५८॥

17. The released obtains all wishes except the power of (creating) the world etc.

‘सर्वान् कामानाप्त्वाऽमृतःसमभवत्’ इत्युच्यते। तत्र सृष्ट्यादिभ्योऽन्यान् व्यापारानाप्नोति ॥१७॥ कुतः? —

The text from Aittireya Aranyaka says: “He has become immortal and attained all his wishes”; still the text should be understood to mean that the release obtains all wishes other than those regarding the creation of the world etc. Why (this) exception?

ॐ प्रकरणादसन्निहितत्वाच्च ॐ ॥१८-५५९॥

18. And because Jiva (the soul) is the topic of the passage and is far away from (such power).

जीवप्रकरणत्वाज्जीवानां तादृक्सामर्थ्यविदूरत्वाच्च। वाराहे च – ‘स्वाधिकानन्दसम्प्राप्तौ सृष्ट्यादिव्यापृतिष्वपि। मुक्तानां नैव कामः स्यादन्यान् कामांस्तु भुञ्जते॥ तद्योग्यता नैव तेषां कदाचित् क्वापि विद्यते। न चायोग्यं विमुक्तोऽपि प्राप्नुयान्नच कामयेत्’ इति ॥१८॥

For the passage deals with the individual soul and such powers are very far from his reach. This is said in the Varaha Purana: “There arises no wish in the released for obtaining bliss more than what is allotted to each of them or for creation and other activities; all other wishes they realise, for they never possess such high capability with regard to anything. Even though he

may be a released soul, he does not obtain anything beyond his fitness, nor would he desire such a thing”.

ॐ प्रत्यक्षोपदेशादिति चेन्नाधिकारिकमण्डलस्थोक्तेः ॐ ॥19-560॥

19. If it be said that from direct declaration (express statement) the souls possess also the power of creation etc. it is to be denied; for (in that text) only Brahma who stands as ruler among the officiating gods, is spoken of.

‘ता यो वेद, स वेद ब्रह्म, सर्वेऽस्मै देवा बलिमावहन्ति’ – इति प्रत्यक्षोपदेशाज्जगदैश्वर्यं मप्यस्तीति चेन्न। आधिकारिकमण्डलाधिपतिर्ब्रह्मा हि तत्रोच्यते। गारुडे च – ‘आत्मेत्येव परं देवमुपास्य हरिमव्ययम्। केचिदत्रैव मुच्यन्ते नोत्क्रामन्ति कदाचन॥ अत्रैव च स्थितिस्तेषामन्तरिक्षे तु केचन। केचित् स्वर्गे महर्लोके जने तपसि चापरे॥ केचित् सत्ये महाज्ञान गच्छन्ति क्षीरसागरम्। तत्रापि क्रमयोगेन ज्ञानाधिक्यात् समीपगाः॥ सालोक्यं च सरूपत्वं सामीप्यं योग एव च। इमामारभ्य सर्वत्र यावत्सुक्षीरसागरे॥ पुरुषोऽनन्तशयनः श्रीमन्नारायणाभिधः। मानुषा वर्णभेदेन तथैवाश्रमभेदतः॥ क्षितिपा मनुष्यगन्धर्वा देवाश्च पितरश्चिराः। आजानजाः कर्मजाश्च तात्त्विकाश्च प्रजापतिः॥ रुद्रो ब्रह्मेति क्रमशस्तेषु चैवोत्तरोत्तराः। नित्यानन्दे च भोगे च ज्ञानैश्वर्यगुणेषु च। सर्वे शतगुणोद्भक्ताः पूर्वस्मादुत्तरोत्तरम्॥ पूज्यन्ते चावरैस्ते तु सर्वपूज्यश्चतुर्मुखः। स्वजगद्व्यापृतिस्तेषां पूर्ववत् समुदीरिता॥ सयुजः परमात्मानं प्रविश्य च बहिर्गताः। चिद्रूपान् प्राकृतांश्चापि विना भोगांस्तु कांश्चन। भुञ्जते मुक्तिरेवं ते विस्पष्टं समुदाहृताः’ इति ॥19॥

Taittiriya Upanishad says “He who knows the four forms of Narayana knows Brahman, and to this Brahma who knows them, all the gods in heaven pay their tribute or bear their offerings”. Thus the rulership of the world being expressly declared of the released, it may be supposed that every released soul attains to absolute power; but this supposition cannot be maintained; for in that text it is Chaturmukha Brahma, the ruler of all the officiating gods that is spoken of.

The following is in the Garuda Purana: “Some meditate on the imperishable Lord Hari, the glorious and perfect Lord of all, as the Lord only and attain release here; and these have no passage through the Brahmanadi and

stay only here; some in the Antarikshaloka, some in Svarga, some in the Maharloka, some in the Janaloka, some in the Tapoloka, and some in the Satyaloka; some others of great wisdom go to the sea of milk; and they in the order of their rank and increasing measure of knowledge take their places nearer to Brahman; some dwell in the same sphere; some obtain similar forms; some stay always by the side of the Lord; some are always in the embrace of the Lord. In all places beginning with Earth to the Sea of Milk where the glorious Person named Narayana seated upon Ananta the serpent, is present, there are human souls of the four different Varnas, as well as of the four Ashramas; they are the Rulers of the earth, musicians attending upon men, the gods, the fathers called the Chiras and Ajanajas, Karmajas, those that have attained to the state of being gods by virtue of their holy acts; the gods that preside over the twenty-five principles or Tattvas, the Lord of Sachi, Rudra, Brahma - all these are in their regular ascending order, one over another; in eternal bliss, in enjoyments, in wisdom and in other excellences, all of them differ from each other, the one above having bliss etc. hundred times what the one below enjoys. Those that are higher in the scale are worshipped by those below; and by all of them the Chaturmukha Brahma is worshipped and they each have a control over those below as they had in the gross universe before. Those that are fit for Sayujya or entering into the Lord's Person and enjoying the blessings by means of the Lord's members, enter into the Supreme Lord and at will issue forth, assume either intelligent forms or material bodies and enjoy all blessings except a few. Thus the state of the released in heaven is clearly explained to you".

ॐ विकारावर्ति च तथाहि दर्शयति ॐ ॥20-561॥

20. And (they have) no control over the affected world; for thus (scripture) declares.

विकारावर्तिव्यापारो मुक्तानां न विद्यते। 'इमं मानवमावर्त नावर्तन्ते' इति हि श्रुतिः। वाराहे च — स्वाधिकारेण वर्तन्ते देवा मुक्तावपि स्फुटम्। बलिं हरन्ति मुक्ताय विरिञ्चाय तु पूर्ववत्॥ स ब्रह्मास्तु ते देवा विष्णवे च विशेषतः। न विकाराधिकारस्तु मुक्तानामन्य एव

तु। विकाराधिकृता ज्ञेया ये नियुक्तास्तु विष्णुना' इति ॥20॥ ॥ इति सर्वकामाधिकरणम्
(जगद्व्यापाराधिकरणम्) ॥09॥

The released have not the duty of ruling the affected world; for the text says ““They are not concerned with the conduct of the world where the cycle of mortal beings is at work”. This is said also in the Varaha Purana: “Even in heaven the gods continue to possess their authority to be in their respective rank; and to the Chaturmukha Brahma who is released, they all as before carry their offerings; and along with him all the gods carry the offerings with intense devotion to the Supreme Lord; and the released have no control over the affected world, where there are others in their stead appointed by the same Lord to do their duty”.

* * *

॥ स्थित्यधिकरण ॥10॥

॥ STHITYADHIKARANA ॥10॥

Sthityadhiakarana (21-22) decides that the experience of happiness by the released is eternal and does not become increased or diminished in the course of their enjoyment.

ॐ स्थितिमाह दर्शयतश्चैवं प्रत्यक्षानुमाने ॐ ॥21-562॥

21. (Scripture) declares the permanency of uniform experience through eternity (of the blessedness) of the released, thus do the Perception of the wise and Inference show.

‘एतत् साम गायत्रास्ते’ इत्युच्यते। तत्रानन्दादीनां वृद्धिर्हासश्च न विद्यते। एकप्रकारेणैव सर्वदा स्थितिः। ‘स एष एतस्मिन् ब्रह्मणि सम्पन्नो न जायते न म्रियते न हीयते न वर्धते स्थित एव सर्वदा भवति दर्शनेव ब्रह्मदर्शनेवात्मानं तस्यैवं दर्शयतो नापत्तिर्न विपत्तिः’ इत्याह जाबालशुतौ। ‘यत्र गत्वा न म्रियते यत्र गत्वा न जायते। न हीयते यत्र गत्वा यत्र गत्वा न वर्धते’ इति मोक्षधर्मे॥ विद्वत्प्रत्यक्षात् कारणभावलिङ्गाच्च। ब्रह्मवैवर्ते च — ‘न हासो न च वृद्धिर्वा

मुक्तानां विद्यते क्वचित्। विद्वत्प्रत्यक्षसिद्धत्वात् कारणाभावतोऽनुमा॥ हरेरुपासना चात्र सदैव सुखरूपिणी। न तु साधनभूता सा सिद्धिरेवात्र सा यतः' इति ॥21॥

Scripture says that the released is meditating on the Lord thus: "He remains singing this psalm', (Taittiriya Upanishad), and there is neither increase nor diminution of bliss etc. enjoyed by the released; on the other hand their state of blessedness is the same unchanging one through eternity. This is said in the Jabala Sruti: "And this released soul who has attained to Brahman in this world of heaven has no birth, no death, no decrease, no increase, but he is always in the same unshaken state of blessedness, always seeing Brahman as the highest, and contemplating Him as his Lord; and of him who thus sees and contemplates Brahman for ever, there is neither increase nor decrease"; also in the Moksha Dharma: "That is heaven having attained to which the soul has no death, no birth, does not decrease or increase". Moreover there is the authority of Direct Perception of the wise and of Inference by others as to the absence of causes that could change the released. Accordingly, the Brahma Vaivarta says: "The released never undergo either increase or decrease; for that is known to be true from the perception of the wise and inference drawn from the absence of the causes of change; and the contemplation of the Supreme in that world is but eternal bliss; it is not the means to an end; for there it does not proceed from fear of evil; therefore it is but the end".

ॐ भोगमात्रसाम्यलिङ्गाच्च ॐ ॥22-563॥

22. And on account of (the Sruti containing) the indicatory circumstances, viz., the uniformity of experience in all the blessings enjoyed (there exists no course of increase or decrease of the blessedness of the released).

न च भोगविशेषादिविरोधः। 'एतमानन्दमयमात्मानमनुविश्य न जायते न म्रियते न हसते न वर्धते यथाकामं चरति यथाकामं पिबति यथाकामं रमते यथाकाममुपरमते' – इति भोगमात्रसाम्यलिङ्गात्। 'अवृद्धिहासरूपत्वं मुक्तानां प्रायिकं भवेत्। कादाचित्कविशेषस्तु नैव तेषां विषिध्यते' इति कौर्मै॥ 'प्रवाहतस्तुवृद्धिर्वा हासो वा नैव कुत्रचित्। नाप्रियं

किञ्चिदपि तु मुक्तानां विद्यते क्वचित्॥ कुत एव तु दुःखं स्यात् सुखमेव सदोदितम्। भोगानां तु विशेषे तु वैचित्र्यं लभ्यते क्वचित्' - इति नारायणतन्त्रे ॥22॥ इति स्थित्य(एकरूपा)धिकरणम् ॥10॥

Further there is nothing against the unchangeableness of the heavenly state from the variety of enjoyments; for amidst all the variety of enjoyments, the equality, i.e., the unchangeableness of the released is distinctly pointed out by the Sruti from Taittiriya Upanishad thus: "Having entered into this blissful Lord, he has no birth again, no death, no decrease, no increase, eats what he likes, drinks what he chooses, sports as it pleases him or ceases to do anything at his will". The Kurma Purana says: "That the released have no increase or decrease is the rule; any occasional peculiarity, however, is not denied of them". The Narayana Tantra has the following: "The change of increase and decrease like the ebb and flow of a current does not in any respect occur in the state of the released; nor is there anything undesirable in it at any time; and there is absolutely no touch of misery; for bliss only shines upon them forever. However there may be peculiarity in the different particulars of blessings enjoyed, while the consciousness of being blessed is one throughout".

* * *

॥ अनावृत्यधिकरण ॥11॥

॥ ANAVRUTYADHIKARANA ॥11॥

Anavruttyadhiakarana 11 (23) emphatically establishes in conclusion that the released never return to Samsara (mundane bondage) and hence the Moksha that has been held out as the highest end of man is worth gaining.

ॐ अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॐ ॥23-564॥

23. (Of the released there is) no returning, according to the Word, no returning, according to the Word.

'न च पुनरावर्तते न च पुनरावर्तते', 'सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत्' इत्यादिश्रुतिभ्यः ॥23॥ ॥ इति अनावृत्यधिकरणम् ॥11॥ ज्ञानानन्दादिभिः सर्वैर्गुणैः

पूर्णाय विष्णवे। नमोऽस्तु गुरवे नित्यं सर्वथाऽतिप्रियाय मे॥ यस्य त्रीण्युदितानि वेदवचने
रूपाणि दिव्यान्यलं – बद् तद्दर्शतमित्थमेव निहितं देवस्य भर्गो महत्। वायो रामवचोनयं
प्रथमकं पृक्षो द्वितीयं वपुर्मध्वो यत् तु तृतीयकं कृतमिदं भाष्यं हरौ तेन हि॥ नित्यानन्दो
हरिः पूर्णो नित्यदा प्रीयतां मम। नमस्तस्मै नमस्तस्मै नमस्तस्मै च विष्णवे॥

“He who thus spends the whole of his lifetime attains to the world of Brahman and he does not return, does not return”. “In the world of Vishnu he attains immortality and having obtained all the blessings wished for, enjoys them for ever, enjoys them for ever, enjoys them for ever” (Aittireya Aranyaka)”. From these and other Srutis, non-return of the released to the corporeal existence becomes established.

॥ इति श्रीमदानन्ददीर्घभगवत्पादाचार्यविरचिते श्रीमद्ब्रह्मसूत्रभाष्ये चतुर्थाध्यायस्य चतुर्थः
पादः ॥०४-०४॥

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्ब्रह्मसूत्रभाष्यम्॥

**Thus is the Fourth paada of the fourth Chapter of Srimad Brahma Sutra
Bhashya written by Srimad Ananda Teertha Bhagavatpaada ॥०४-०४॥**

**॥ Thus the Sri MadBrahmasutra Bhashyam (commentary) written by
Srimad Ananda Teertha Bhagavatpaada Charya॥**

Reverence be to Vishnu who is perfect in all excellences, wisdom, bliss etc. who is my preceptor, who is always and in every way most beloved of me.

Of the god Vayu, the Lord of breaths whose three blessed forms are distinctly spoken of in the words of the Vedas, whose essence is pure strength and wisdom, is the support and activity of the world, is highly worshipful, and is ordained to manifest itself only thus i.e., without any diminution of power etc. in his avataras, - of such Vayu the first manifestation is that which bore the words of Rama to Sita; the second, that which proved the ruin of the Kuru forces; and the third is Madhva by whom indeed this Bhashya is produced showing the Supremacy of Hari.

The eternally blessed and perfect Hari be ever gracious to me; reverence to Him, reverence to the Glorious Lord Vishnu.

॥ श्रीकृष्णार्पणमस्तु॥

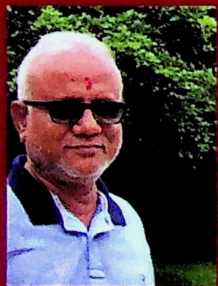
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